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OF OUR LORD

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The March of Time

BY FRANCIS MCKINNON MORTON

Sometimes when I am lying on my bed,
And all is still and dark at dead of night,
I hear the days march by on tip-toe tread
And I can see them plain as it were light.

The Yesterdays are turned away from me,
And never do they pause or once look back,
But, just as far as I can dream or see,
Go marching on upon their backward track.

Then, while I look, the Yesterdays are gone,
And where their shadows vanish from my sight
The glad To-morrows all come marching on,
With happy faces smiling through the night.

And when I wake I find that just To-day
Is all the march of time allows to me,
And I must fill it full of work and play,
For soon To-day a Yesterday will be.

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The Year 1926

The year 1926 A. D. is a common year of 365 days. Of the Jewish era it is the 5687th; of the Mohammedan the 1345th. Since the beginning of the Reformation it is the 409th, and since the beginning of American independence it is the 150th.

Eclipses

In the year 1926 there will be two eclipses, both of the sun. The first eclipse, on January 14, is total along a line from the central portion of Eastern Africa, across the Indian Ocean, to a point in the Pacific Ocean, about half way between Northern Australia and Japan. It will be visible as a partial eclipse in the eastern half of Africa, the eastern portion of the Mediterranean Sea, Southern Asia, the Indian Ocean, and in the northern part of Australia.

The second eclipse is annular and occurs on July 9th and 10th. The path of this eclipse crosses the Pacific Ocean, but will not be visible on land. It will be visible as a partial eclipse in Northern Australia, Southwestern Asia, and the southern half of North America.

The Planets

Morning Stars

Mercury: January 1 to February 16; April 1 to June 4; August 7 to September 19, and after November 26.

Venus: February 7 to November 21.

Mars: January 1 to November 4.

Jupiter: January 25 to August 15.

Saturn: January 1 to May 14, and after November 21.

Uranus: March 16 to September 21.

Neptune: January 1 to February 12, and after August 18.

Evening Stars

Mercury: February 17 to March 31; June 5 to August 6; September 20 to November 25.

Venus: January 1 to February 6, and after November 22.

Mars: After November 4.

Jupiter: January 1 to January 24, and after August 15.

Saturn: May 15 to November 20.

Uranus: January 1 to March 15, and after September 21.

Neptune: February 13 to August 17.

Dates for Easter Until 1935

| | | | |
|------------|----------|------------|----------|
| 1926 | April 4 | 1931 | April 5 |
| 1927 | April 7 | 1932 | March 27 |
| 1928 | April 8 | 1933 | April 16 |
| 1929 | March 31 | 1934 | April 1 |
| 1930 | April 20 | 1935 | April 21 |

**Hours and days and months and years Come and go and rise and fall,
Gains and losses, smiles and tears, Freely scattered through them all;
O my Savior, let them be Radiant with Thy life divine
Spent in better serving Thee, And becoming wholly Thine.**

| Week | Days Month | January 1926 | | Sun rises H M | Sun sets H M | Moon rises H M |
|------------------------------|---------------|-------------------------|------|------------------------------------|--------------------|----------------------------------|
| | | MEMORABLE DAYS | | Bible Readings | | |
| F | 1 | <i>New Year's Day</i> | | Psa. 90 | | |
| S | 2 | Wilhelm Loehe † | 1872 | Luke 2: 41-52 | | 7.18 4.49 7.21 7.18 4.50 8.16 |
| Sunday after New Year | | | | Titus 3: 4-8; Matt. 2: 13-23 | | |
| S | 3 | Gordius † | 303 | Isa. 40: 1-8 | | 7.18 4.50 9.12 |
| M | 4 | Moses Stuart † | 1352 | Matt. 3: 1-17 | | 7.19 4.51 10.10 |
| T | 5 | Johann Hess † | 1547 | Matt. 4: 1-11 | | 7.19 4.52 11.08 |
| W | 6 | <i>Epiphany</i> | | John 1: 35-51 | | 7.19 4.53 A.M. |
| T | 7 | Widukind baptized | 785 | John 2: 1-12 | | 7.19 4.54 12.06 |
| F | 8 | Battle of New Orleans | 1815 | John 2: 13-22 | | 7.19 4.54 1.07 |
| S | 9 | Galileo Galilei † | 1642 | John 3: 1-21 | | 7.19 4.55 2.09 |
| First Sunday after Epiphany | | | | Rom 12: 1-6; Luke 2: 41-52 | | |
| S | 10 | Karl von Linne † | 1778 | John 4: 1-26 | | 7.19 4.56 3.16 |
| M | 11 | Francis S. Key † | 1843 | John 4: 46-54 | | 7.19 4.57 4.24 |
| T | 12 | Johann H. Pestalozzi | 1746 | Luke 4: 16-30 | | 7.18 4.58 5.32 |
| W | 13 | George Fox † | 1691 | Luke 5: 1-11 | | 7.18 4.59 6.38 |
| T | 14 | Edmund Halley † | 1742 | Mark 1: 21-34 | | 7.18 5.00 sets |
| F | 15 | St. L. Deac. Home dedi. | 1893 | Mark 1: 35-45 | | 7.18 5.02 6.57 |
| S | 16 | Johann A. Neander | 1789 | Luke 5: 17-32 | | 7.17 5.03 8.10 |
| Second Sunday after Epiphany | | | | Rom. 12: 6-16; John 2: 1-11 | | |
| S | 17 | Benjamin Franklin | 1706 | John 5: 1-16 | | 7.17 5.04 9.22 |
| M | 18 | Daniel Webster | 1782 | Luke 6: 1-11 | | 7.16 5.05 10.32 |
| T | 19 | Hans Sachs † | 1576 | Luke 6: 12-26 | | 7.16 5.06 11.38 |
| W | 20 | John Howard † | 1790 | Matt. 5: 1-16 | | 7.15 5.07 A.M. |
| T | 21 | Matthias Claudius † | 1821 | Luke 6: 27-38 | | 7.15 5.08 12.43 |
| F | 22 | Constantine † | 337 | Luke 7: 2-17 | | 7.14 5.09 1.46 |
| S | 23 | Guido F. Verbeck | 1830 | Luke 7: 18-35 | | 7.14 5.11 2.47 |
| Third Sunday after Epiphany | | | | Rom. 12: 16-21; Matt. 8: 1-13 | | |
| S | 24 | Gold discovered in Cal. | 1848 | John 7: 38-53 | | 7.13 5.12 3.46 |
| M | 25 | Philip Jacob Spener | 1635 | Matt. 12: 22-37 | | 7.12 5.13 4.42 |
| T | 26 | Polycarp † | 167 | Matt. 12: 38-50 | | 7.11 5.14 5.34 |
| W | 27 | Chrysostom | 347 | Matt. 13: 1-23 | | 7.11 5.15 6.22 |
| T | 28 | Pastor Adolf Baltzer † | 1880 | Matt. 13: 24-30 | | 7.10 5.17 7.06 |
| F | 29 | Ernst Moritz Arndt † | 1860 | Matt. 13: 31-51 | | 7.09 5.18 7.44 |
| S | 30 | Thirty Year War Ended | 1648 | Mark 4: 35-41 | | 7.08 5.19 rises |
| Septuagesima Sunday | | | | Matt. 20: 1-16; 1 Cor. 9: 24—10: 5 | | |
| S | 31 | Charles H. Spurgeon † | 1892 | Mark 5: 1-20 | | 7.07 5.20 8.03 |

MOON'S PHASES

| | |
|-------------------------------|---------------------------------|
| Last Quarter, 7th, 1:21 A. M. | First Quarter, 20th, 4:30 P. M. |
| New Moon, 14th, 12:34 A. M. | Full Moon, 28th, 3:34 P. M. |

I feel the load of sin so vast,
It sinks me to the grave;
But let Thy blood wash out my sins,
Since me Thou camest to save.

| Week | Days | February 1926 | | Sun | Sun | Moon |
|------|------|--------------------------------|-----------------|---------------|--------------|---------------|
| | | MEMORABLE DAYS | Bible Readings | rises H.M. | sets H.M. | rises H.M. |
| M | 1 | Ignatius † 107 | Luke 8: 41-56 | 7.07 | 5.21 | 9.00 |
| T | 2 | First C. E. Society org. 1881 | Luke 9: 1-9 | 7.06 | 5.22 | 9.57 |
| W | 3 | Ansgar † 865 | Luke 9: 10-17 | 7.05 | 5.23 | 10.56 |
| T | 4 | Rhabanus Maurus † 856 | Matt. 15: 21-28 | 7.04 | 5.24 | 11.57 |
| F | 5 | Thomas Carlyle † 1881 | Matt. 15: 29-39 | 7.03 | 5.25 | A.M. |
| S | 6 | France rec. Ind. of U. S. 1778 | Matt. 16: 1-12 | 7.03 | 5.26 | 12.59 |

Sexagesima Sunday Luke 8: 4-15; 2 Cor. 11: 19—12: 9

| | | | | | | |
|---|----|---------------------------|-----------------|------|------|------|
| S | 7 | George Wagner † 1527 | Mark 8: 22-38 | 7.02 | 5.28 | 2.05 |
| M | 8 | Alex. H. Mackay † 1890 | Matt. 17: 1-23 | 7.00 | 5.29 | 3.12 |
| T | 9 | Ern. W. Hengstenberg 1804 | Matt. 18: 12-35 | 6.59 | 5.30 | 4.16 |
| W | 10 | Canada a Brit. Prov. 1764 | John 10: 1-18 | 6.58 | 5.31 | 5.18 |
| T | 11 | Thomas A. Edison 1847 | Luke 10: 1-20 | 6.57 | 5.32 | 6.15 |
| F | 12 | Abraham Lincoln 1809 | Luke 10: 21-42 | 6.56 | 5.34 | 7.03 |
| S | 13 | Cotton Mather † 1728 | Luke 12: 13-31 | 6.55 | 5.35 | sets |

Quinquagesima Sunday Luke 18: 31-32; 1 Cor. 13

| | | | | | | |
|---|----|------------------------------|----------------|------|------|-------|
| S | 14 | <i>St. Valentine's Day</i> | Luke 13: 1-17 | 6.53 | 5.36 | 8.11 |
| M | 15 | Gotthold Eph. Lessing † 1781 | John 11: 1-16 | 6.52 | 5.37 | 9.22 |
| T | 16 | <i>Shrove Tuesday</i> | John 11: 17-45 | 6.51 | 5.38 | 10.29 |
| W | 17 | <i>Ash Wednesday</i> | Luke 14: 15-24 | 6.50 | 5.39 | 11.35 |
| T | 18 | Martin Luther † 1546 | Luke 15: 1-10 | 6.48 | 5.40 | A.M. |
| F | 19 | Nicholas Copernicus 1473 | Luke 15: 11-32 | 6.47 | 5.42 | 12.39 |
| S | 20 | L. Nollau † 1869 | Luke 16: 1-17 | 6.46 | 5.43 | 1.40 |

Invocavit Sunday Matt. 4: 1-11; 2 Cor. 6: 1-10

| | | | | | | |
|---|----|-----------------------------|----------------|------|------|------|
| S | 21 | Benedict Spinoza † 1677 | Luke 16: 19-31 | 6.44 | 5.44 | 2.37 |
| M | 22 | George Washington 1732 | Luke 17: 11-30 | 6.43 | 5.45 | 3.31 |
| T | 23 | Barth. Ziegenbalg † 1719 | Luke 18: 1-14 | 6.42 | 5.46 | 4.21 |
| W | 24 | George F. Handel 1685 | Luke 18: 15-30 | 6.41 | 5.47 | 5.05 |
| T | 25 | Isaac Newton 1642 | Matt. 20: 1-16 | 6.40 | 5.48 | 5.44 |
| F | 26 | Christ. perm. in Japan 1873 | Luke 19: 1-10 | 6.38 | 5.49 | 6.17 |
| S | 27 | Schmalkald Articles 1531 | Luke 19: 11-28 | 6.37 | 5.50 | 6.52 |

Reminiscere Sunday Matt. 15: 21-28; 1 Thess. 4: 1-7

| | | | | | | |
|---|----|-----------------------------|---------------|------|------|------|
| S | 28 | Berlin Miss. Soc. org. 1824 | Psa. 22: 1-23 | 6.35 | 5.51 | 7.21 |
|---|----|-----------------------------|---------------|------|------|------|

MOON'S PHASES

Last Quarter, 5th, 5:24 P. M. First Quarter, 19th, 6:35 A. M.
New Moon, 12th, 11:19 A. M. Full Moon, 27th, 11:50 A. M.

**O Lamb of God most lowly!
All free from spot and stain,
O help us now to serve Thee
And sing Thy praise again.**

| Week | Days | Month | | March 1926 | | Sun | Sun | Moon |
|------|------|-------|--|------------------------------|-----------------|-------|------|-------|
| | | | | MEMORABLE DAYS | Bible Readings | rises | sets | rises |
| | | | | | | HM | HM | HM |
| M | 1 | | | Moravian Church estab. 1457 | Matt. 20: 20-34 | 6.34 | 5.52 | 7.53 |
| T | 2 | | | John Wesley † 1791 | John 12: 1-11 | 6.32 | 5.53 | 8.51 |
| W | 3 | | | Peace Treaty, Paris 1871 | Matt. 21: 1-17 | 6.31 | 5.54 | 9.50 |
| T | 4 | | | Bible Soc. in Rome org. 1872 | Matt. 21: 18-32 | 6.29 | 5.55 | 10.51 |
| F | 5 | | | Thomas Aquinas † 1274 | Mark 12: 1-12 | 6.28 | 5.56 | 11.53 |
| S | 6 | | | F. W. v. Bodelschwingh 1831 | Matt. 22: 1-14 | 6.26 | 5.57 | A.M. |

Oculi Sunday

Luke 11: 14-28; Eph. 5: 1-9

| | | | | | | | | |
|---|----|--|--|--------------------------------|-----------------|------|------|-------|
| S | 7 | | | Brit. and For. Bible Soc. 1804 | John 12: 20-36 | 6.25 | 5.58 | 12.58 |
| M | 8 | | | H. W. Beecher † 1887 | Luke 21: 1-22 | 6.23 | 5.59 | 2.02 |
| T | 9 | | | Ger. Ev. Miss. Soc. org. 1865 | Matt. 25: 1-13 | 6.22 | 6.01 | 3.03 |
| W | 10 | | | Benjamin West † 1820 | Matt. 25: 14-30 | 6.20 | 6.02 | 4.00 |
| T | 11 | | | Salzburgers arrive 1734 | Matt. 25: 31-46 | 6.19 | 6.03 | 4.52 |
| F | 12 | | | Henry Bergh † 1888 | Luke 22: 1-6 | 6.17 | 6.03 | 5.37 |
| S | 13 | | | Alaska purchased 1857 | Luke 22: 7-14 | 6.16 | 6.04 | 6.17 |

Laetare Sunday

John 6: 1-15; Gal. 4: 21-31

| | | | | | | | | |
|---|----|--|--|--------------------------|----------------|------|------|-------|
| S | 14 | | | Johann Semler † 1791 | John 16: 1-16 | 6.14 | 6.05 | 6.54 |
| M | 15 | | | Thomas Cranmer † 1556 | Luke 22: 24-30 | 6.13 | 6.06 | sets |
| T | 16 | | | Wilhelm Baur 1826 | John 13: 1-20 | 6.12 | 6.07 | 9.16 |
| W | 17 | | | Georg Neumark † 1621 | Luke 22: 15-23 | 6.10 | 6.08 | 10.23 |
| T | 18 | | | Alexander 251 | John 13: 33-38 | 6.08 | 6.09 | 11.28 |
| F | 19 | | | David Livingstone 1813 | Luke 22: 31-38 | 6.07 | 6.10 | A.M. |
| S | 20 | | | Johann E. Gossner † 1858 | Mark 14: 26-31 | 6.05 | 6.11 | 12.29 |

Judica Sunday

John 8: 46-59; Heb. 9: 11-15

| | | | | | | | | |
|---|----|--|--|------------------------------|-----------------|------|------|------|
| S | 21 | | | Johann Sebastian Bach 1685 | John 17 | 6.04 | 6.12 | 1.25 |
| M | 22 | | | Wolfgang v. Goethe † 1832 | Matt. 26: 36-46 | 6.02 | 6.13 | 2.16 |
| T | 23 | | | Jonathan Edwards † 1758 | John 18: 1-12 | 6.00 | 6.14 | 3.02 |
| W | 24 | | | Henry W. Longfellow † 1882 | John 18: 19-23 | 5.59 | 6.15 | 3.44 |
| T | 25 | | | Slave tr. abol. in Eng. 1807 | Matt. 26: 57-68 | 5.57 | 6.16 | 4.21 |
| F | 26 | | | Ludwig v. Beethoven † 1827 | Matt. 26: 69-75 | 5.56 | 6.17 | 4.54 |
| S | 27 | | | Herm. Th. Wangemann 1818 | Luke 22: 66-71 | 5.54 | 6.18 | 5.23 |

Palm Sunday

Matt. 21: 1-9; Phil. 2: 5-11

| | | | | | | | | |
|---|----|--|--|-----------------------------|----------------|------|------|------|
| S | 28 | | | Johann Amos Comenius 1592 | Isa. 53: 1-12 | 5.53 | 6.19 | 5.52 |
| M | 29 | | | Charles Wesley 1788 | Luke 23: 1-16 | 5.51 | 6.20 | 6.22 |
| T | 30 | | | Friedrich Aug. Tholuck 1799 | Luke 23: 17-32 | 5.50 | 6.21 | 6.47 |
| W | 31 | | | Japan opened 1854 | Luke 23: 33-48 | 5.48 | 6.22 | 7.16 |

MOON'S PHASES

Last Quarter, 7th, 5:49 A. M.

First Quarter, 20th, 11:11 P. M.

New Moon, 13th, 9:19 P. M.

Full Moon, 29th, 3:59 A. M.

Hail the Lord of earth and heaven!
Praise to Thee by both be given;
Thee we greet triumphant now,
Hail! the resurrection Thou.

| Days | | April 1926 | | Sun rises HM | Sun sets HM | Moon rises HM |
|-------|------|--------------------------|-----------------|--------------------|-------------------|---------------------|
| Month | Week | | | | | |
| | | MEMORABLE DAYS | Bible Readings | | | |
| T | 1 | Maundy Thursday | John 19: 18-34 | 5.47 | 6.22 | 9.49 |
| F | 2 | Good Friday | Matt. 27: 50-61 | 5.45 | 6.23 | 10.52 |
| S | 3 | Reginald Heber † 1826 | Matt. 27: 62-66 | 5.43 | 6.24 | 11.56 |

Easter Sunday

Mark 16: 1-8; 1 Cor. 5: 6-8

| | | | | | | |
|------|------------------------|------|----------------|------|------|-------|
| S 4 | Ambrose † | 397 | John 20: 1-10 | 5.42 | 6.25 | A.M. |
| M 5 | <i>Easter Monday</i> | | John 20: 11-18 | 5.40 | 6.26 | 12.56 |
| T 6 | Albert Duerer † | 1528 | Psa. 16 | 5.39 | 6.27 | 1.54 |
| W 7 | Joh. Hinrich Wichern † | 1881 | Job 19: 23-29 | 5.37 | 6.28 | 2.46 |
| T 8 | M. Chemnitz † | 1586 | Matt. 28: 9-15 | 5.35 | 6.29 | 3.31 |
| F 9 | Lee's Surrender | 1865 | Luke 24: 13-27 | 5.34 | 6.30 | 4.12 |
| S 10 | William Booth | 1827 | Luke 24: 28-35 | 5.32 | 6.31 | 4.48 |

Quasimodogeniti Sunday

John 20: 19-31; 1 John 5: 4-10

| | | | | | | |
|------|-------------------|------|----------------|------|------|-------|
| S 11 | David Zeisberger | 1720 | Luke 24: 36-43 | 5.31 | 6.32 | 5.22 |
| M 12 | Adoniram Judson † | 1850 | Luke 24: 44-49 | 5.29 | 6.33 | 5.55 |
| T 13 | Edict of Nantes | 1598 | Psa. 2 | 5.28 | 6.34 | 6.29 |
| W 14 | Horace Bushnell | 1802 | Psa. 8 | 5.26 | 6.35 | sets |
| T 15 | Abraham Lincoln † | 1865 | Isa. 63: 7-16 | 5.25 | 6.36 | 10.14 |
| F 16 | Peter Waldus † | 1197 | Isa. 35: 3-10 | 5.24 | 6.37 | 11.14 |
| S 17 | Luther in Worms | 1521 | Hosea 6: 1-11 | 5.23 | 6.38 | A.M. |

Misericordias Domini Sunday

John 10: 12-16; 1 Pet. 2: 21-25

| | | | | | | |
|------|-------------------------|------|------------------|------|------|-------|
| S 18 | Germant'n slav. protest | 1688 | John 20: 27-40 | 5.21 | 6.39 | 12.10 |
| M 19 | Battle of Lexington | 1775 | Rom. 4: 13-25 | 5.20 | 6.40 | 12.59 |
| T 20 | Pastor Geo. Wall † | 1867 | Heb. 10: 19-31 | 5.18 | 6.41 | 1.42 |
| W 21 | Anselm of Canterbury † | 1109 | Heb. 11: 1-10 | 5.17 | 6.42 | 2.21 |
| T 22 | Origen † | 251 | Rom. 14: 1-10 | 5.15 | 6.43 | 2.54 |
| F 23 | Wm. Shakespeare † | 1616 | 1 Peter 1: 3-12 | 5.14 | 6.44 | 3.25 |
| S 24 | Wilfrid † | 709 | 1 Peter 1: 17-25 | 5.12 | 6.45 | 3.54 |

Jubilate Sunday

John 16: 16-23; 1 Pet. 2: 11-20

| | | | | | | |
|------|----------------------|------|------------------|------|------|------|
| S 25 | Oliver Cromwell | 1599 | 1 Cor. 15: 1-10 | 5.11 | 6.46 | 4.21 |
| M 26 | Alexander Duff | 1806 | 1 Cor. 15: 12-31 | 5.10 | 6.47 | 4.49 |
| T 27 | U. S. Grant | 1822 | 1 Cor. 15: 35-50 | 5.08 | 6.48 | 5.18 |
| W 28 | Friedrich Myconius † | 1546 | 1 Cor. 15: 51-58 | 5.07 | 6.49 | 5.49 |
| T 29 | Pastor Wilh. Binner | 1805 | 2 Tim. 2: 5-13 | 5.06 | 6.50 | 6.25 |
| F 30 | Washington inaug. | 1789 | Phil. 2: 5-11 | 5.04 | 6.51 | 7.02 |

MOON'S PHASES

Last Quarter, 5th, 2:49 P. M.
New Moon, 12th, 6:55 A. M.

First Quarter, 19th, 5:22 P. M.
Full Moon, 27th, 6:16 P. M.

Spirit of purity and grace,
Our weakness pitying, see:
O make our hearts Thy dwelling place,
And worthier of Thee.

| Week | Days Month | May 1926 | | Sun rises | Sun sets | Moon rises |
|------|---------------|---|------------------|--------------|-------------|---------------|
| | | MEMORABLE DAYS | Bible Readings | HM | HM | HM |
| S | 1 | Battle of Manila 1898 | 1 Peter 2: 19-25 | 5.03 | 6.52 | 10.52 |
| | | Cantate Sunday John 16: 5-15; James 1: 17-21 | | | | |
| S | 2 | Athanasius † 373 | John 21: 1-14 | 5.02 | 6.52 | 11.50 |
| M | 3 | Monica † 388 | John 21: 15-25 | 5.01 | 6.53 | A.M. |
| T | 4 | Alexander Vinet † 1847 | 1 Cor. 13 | 5.00 | 6.54 | 12.43 |
| W | 5 | Napoleon Bonaparte † 1821 | Psa. 118: 14-24 | 4.59 | 6.55 | 1.31 |
| T | 6 | Alex. von Humboldt 1859 | Col. 3: 1-15 | 4.58 | 6.56 | 2.11 |
| F | 7 | Pacific R. R. completed 1869 | Heb. 7: 26—8: 10 | 4.57 | 6.57 | 2.48 |
| S | 8 | American Bible Society 1816 | Heb. 9: 11-28 | 4.56 | 6.58 | 3.21 |
| | | Rogate Sunday (Mother's Day) John 16: 23-30; James 1: 22-27 | | | | |
| S | 9 | Zinzendorf † 1760 | Ezek. 37: 1-13 | 4.55 | 6.59 | 3.54 |
| M | 10 | London Rel. Tract Soc. 1799 | Rom. 6: 1-11 | 4.54 | 7.00 | 4.26 |
| T | 11 | Johann Arndt † 1621 | Rom. 8: 1-17 | 4.53 | 7.01 | 5.00 |
| W | 12 | Samuel Marsden † 1838 | Isa. 44: 1-6 | 4.51 | 7.02 | 5.36 |
| T | 13 | <i>Ascension Day</i> | Luke 24: 50-53 | 4.50 | 7.03 | 6.16 |
| F | 14 | Gabriel Fahrenheit 1567 | Acts 1: 1-12 | 4.49 | 7.04 | sets |
| S | 15 | Kaspar Olevianus † 1587 | John 17: 11-26 | 4.48 | 7.05 | 10.51 |
| | | Exaudi Sunday John 15: 26—16: 4; 1 Peter 4: 7-11 | | | | |
| S | 16 | Denmark liber. slaves 1821 | 2 Cor. 4: 7-14 | 4.47 | 7.05 | 11.39 |
| M | 17 | Joachim of Floris † 1201 | 2 Cor. 5: 10-21 | 4.47 | 7.06 | A.M. |
| T | 18 | Amer. Bapt. Miss. Soc. 1814 | Exod. 11: 22-28 | 4.46 | 7.07 | 12.19 |
| W | 19 | India Mission assumed 1884 | Ezek. 36: 22-28 | 4.45 | 7.08 | 12.55 |
| T | 20 | John Eliot † 1690 | Joel 3 | 4.44 | 7.09 | 1.26 |
| F | 21 | Elizabeth Fry 1780 | Joel 4: 9-21 | 4.43 | 7.10 | 1.55 |
| S | 22 | Nathaniel Hawthorne † 1864 | Acts 1: 13-26 | 4.43 | 7.11 | 2.23 |
| | | Pentecost Sunday John 14: 23-31; Acts 2: 1-13 | | | | |
| S | 23 | Girolamo Savonarola † 1498 | Acts 2: 1-13 | 4.42 | 7.12 | 2.50 |
| M | 24 | <i>Pentecost Monday</i> | Acts 2: 14-24 | 4.41 | 7.13 | 3.17 |
| T | 25 | August. of Canterbury † 632 | Acts 2: 25-36 | 4.40 | 7.13 | 3.47 |
| W | 26 | Bede † 735 | Acts 2: 37-47 | 4.40 | 7.14 | 4.20 |
| T | 27 | Dante Aleghieri 1265 | Acts 3: 1-8 | 4.39 | 7.15 | 4.58 |
| F | 28 | John Calvin † 1564 | Acts 3: 9-19 | 4.39 | 7.16 | 5.52 |
| S | 29 | Turks storm Con'tinople 1453 | Acts 4: 1-12 | 4.38 | 7.17 | rises |
| | | Trinity Sunday John 3: 1-15; Rom. 11: 33-36 | | | | |
| S | 30 | <i>Memorial Day</i> | Acts 4: 13-23 | 4.37 | 7.17 | 10.41 |
| M | 31 | Josef Haydn 1809 | Acts 4: 32-37 | 4.37 | 7.18 | 11.31 |

MOON'S PHASES

Last Quarter, 4th, 9:12 P. M. First Quarter, 19th, 11:47 A. M.
New Moon, 11th, 4:54 P. M. Full Moon, 27th, 5:48 A. M.

Praise thou the Lord, who upholdeth all Nature in splendor,
Bears thee on pinions of eagles, thy Help and Defender;
Doth thee maintain As Thine own heart would ordain;
Soul, hast thou never perceived it?

| Days Week | Month | June 1926 | | Sun rises | Sun sets | Moon rises |
|--------------|-------|------------------------------|----------------------|--------------|-------------|---------------|
| | | MEMORABLE DAYS | Bible Readings | HM | HM | HM |
| T | 1 | J. F. Oberlin † 1826 | Acts 5: 1-11 | 4.37 | 7.18 | A.M. |
| W | 2 | Robert Browne † 1631 | Acts 5: 14-26 | 4.37 | 7.19 | 12.13 |
| T | 3 | Frances Havergal † 1879 | Acts 5: 27-34; 40-42 | 4.37 | 7.19 | 12.51 |
| F | 4 | 1st Bible print. in Am. 1743 | Acts 6 | 4.36 | 7.20 | 1.25 |
| S | 5 | Boniface † 755 | Acts 7: 51-59 | 4.36 | 7.21 | 1.57 |

First Sunday after Trinity Luke 16: 19-31; 1 John 4: 16-21

| | | | | | | |
|---|----|-------------------------------|-----------------------|------|------|------|
| S | 6 | First Y. M. C. A. estab. 1844 | Acts 8: 26-40 | 4.36 | 7.21 | 2.28 |
| M | 7 | Paul Gerhardt † 1676 | Acts 9: 1-16 | 4.35 | 7.22 | 2.59 |
| T | 8 | Aug. Herm. Francke 1727 | Acts 9: 17-31 | 4.35 | 7.23 | 3.31 |
| W | 9 | William Carey † 1834 | Acts 10: 1-16 | 4.35 | 7.23 | 4.11 |
| T | 10 | N. Amsterdam founded 1614 | Acts 10: 17-33 | 4.35 | 7.24 | 4.52 |
| F | 11 | Roger Bacon † 1294 | Acts 10: 44—11: 4, 18 | 4.34 | 7.24 | 5.3 |
| S | 12 | Wm. Cullen Bryant † 1878 | Acts 12: 1-17 | 4.34 | 7.25 | sets |

2. Sun. a. Trin., Children's Day Luke 14: 16-24; 1 John 3: 13-18

| | | | | | | |
|---|----|-----------------------------|----------------|------|------|-------|
| S | 13 | Luther marries 1525 | Acts 13: 1-15 | 4.34 | 7.25 | 10.16 |
| M | 14 | <i>Flag Day</i> (1777) 1676 | Acts 13: 38-51 | 4.34 | 7.26 | 10.54 |
| T | 15 | Magna Charta 1215 | Acts 14: 1-14 | 4.34 | 7.26 | 11.27 |
| W | 16 | Unitas Fratrum 1722 | Acts 14: 15-28 | 4.34 | 7.27 | 11.57 |
| T | 17 | Bunker Hill 1775 | Acts 16: 1-15 | 4.34 | 7.27 | A.M. |
| F | 18 | Albert Knapp † 1864 | Acts 16: 16-28 | 4.34 | 7.27 | 12.25 |
| S | 19 | Chas. Hodge † 1878 | Acts 16: 29-40 | 4.34 | 7.28 | 12.51 |

Third Sunday after Trinity Luke 15: 1-10; 1 Peter 5: 6-11

| | | | | | | |
|---|----|-------------------------------|----------------|------|------|------|
| S | 20 | Basel Mission Institute 1820 | Acts 17: 1-15 | 4.35 | 7.28 | 1.18 |
| M | 21 | Victoria ascends throne 1837 | Acts 17: 16-34 | 4.35 | 7.28 | 1.47 |
| T | 22 | Lieut. Ad. Greeley found 1884 | Acts 19: 1-11 | 4.35 | 7.28 | 2.17 |
| W | 23 | Elmhurst College dedi. 1873 | Acts 19: 23-40 | 4.35 | 7.28 | 2.52 |
| T | 24 | J. Cabot disc. Labrador 1497 | Acts 20: 1-16 | 4.36 | 7.28 | 3.33 |
| F | 25 | Augustana presented 1530 | Acts 20: 17-38 | 4.36 | 7.29 | 4.22 |
| S | 26 | Julian Apostate † 363 | Acts 21: 17-30 | 4.36 | 7.29 | 5.19 |

Fourth Sunday after Trinity Luke 6: 36-42; Rom. 8: 18-23

| | | | | | | |
|---|----|----------------------------|--------------------|------|------|-------|
| S | 27 | Jos. Smith (Nauvoo) † 1844 | Acts 21: 31-40 | 4.37 | 7.29 | rises |
| M | 28 | Irenaeus † 202 | Acts 23: 11-31 | 4.37 | 7.29 | 10.12 |
| T | 29 | Amer. Board C. F. M. 1810 | Acts 24: 27—25: 12 | 4.37 | 7.29 | 10.52 |
| W | 30 | Raymond Lully † 1315 | Acts 27: 1-17 | 4.38 | 7.29 | 11.27 |

MOON'S PHASES

Last Quarter, 3rd, 2:08 A. M. First Quarter, 18th, 5:13 A. M.
New Moon, 10th, 4:07 A. M. Full Moon, 25th, 3:12 P. M.

Speed our Republic, O Father on high,
Lead us in pathways of justice and right;
Rulers as well as the ruled, one and all,
Girdle with virtue, the armor of might.

| Week | Days Month | July 1926 | | Sun rises | Sun sets | Moon rises |
|------------------------------|---------------|-------------------------------|----------------|--------------|-------------|---------------|
| | | MEMORABLE DAYS | Bible Readings | HM | HM | HM |
| T | 1 | 1st World's S. S. Conv. 1889 | Acts 27: 18-32 | 4.38 | 7.29 | A.M. |
| F | 2 | Emmaus Asyl. opened 1893 | Acts 27: 33-44 | 4.39 | 7.29 | 12.00 |
| S | 3 | Egede lands in Greenl'd 1721 | Acts 28: 1-10 | 4.39 | 7.28 | 12.31 |
| Fifth Sunday after Trinity | | Luke 5: 1-11; 1 Pet. 3: 8-15 | | | | |
| S | 4 | <i>Independence Day</i> 1776 | Acts 28: 11-20 | 4.40 | 7.28 | 1.02 |
| M | 5 | Sir John Oldcastle 1360 | Acts 28: 21-31 | 4.40 | 7.28 | 1.35 |
| T | 6 | John Hus † 1415 | Gen. 1: 1-22 | 4.41 | 7.28 | 2.10 |
| W | 7 | Hawaii annexed 1899 | Gen. 1: 23-31 | 4.41 | 7.28 | 2.50 |
| T | 8 | Kilian † 689 | Gen. 2: 7-24 | 4.42 | 7.27 | 3.33 |
| F | 9 | Braddock defeated 1755 | Gen. 3: 1-24 | 4.43 | 7.27 | 4.22 |
| S | 10 | William of Orange † 1584 | Gen. 4: 1-16 | 4.43 | 7.26 | 5.14 |
| Sixth Sunday after Trinity | | Matt. 5: 20-26; Rom. 6: 3-11 | | | | |
| S | 11 | Widow-burn. proh. India 1832 | Gen. 6: 5-22 | 4.44 | 7.26 | 6.09 |
| M | 12 | Charles Kingsley 1819 | Gen. 7 | 4.45 | 7.26 | sets |
| T | 13 | Treaty of Berlin 1878 | Gen. 8 | 4.45 | 7.25 | 9.58 |
| W | 14 | Storming of the Bastile 1789 | Gen. 9: 1-19 | 4.46 | 7.25 | 10.28 |
| T | 15 | Jerusalem taken 1099 | Gen. 9: 20-29 | 4.47 | 7.25 | 10.54 |
| F | 16 | Anna Askew † 1546 | Gen. 11: 1-9 | 4.48 | 7.24 | 11.20 |
| S | 17 | Chr. Schwartz in India 1750 | Gen. 12: 1-10 | 4.48 | 7.24 | 11.47 |
| Seventh Sunday after Trinity | | Mark 8: 1-9; Rom. 6: 19-23 | | | | |
| S | 18 | Infallibility of Pope 1870 | Gen. 13: 1-18 | 4.48 | 7.23 | A.M. |
| M | 19 | Miss. Tanner and Jost 1885 | Gen. 14: 8-24 | 4.49 | 7.23 | 12.15 |
| T | 20 | Armada defeated 1588 | Gen. 15: 1-7 | 4.50 | 7.22 | 12.47 |
| W | 21 | Friedrich Froebel † 1852 | Gen. 17: 1-8 | 4.51 | 7.21 | 1.25 |
| T | 22 | Battle of Tours 732 | Gen. 18: 1-15 | 4.51 | 7.21 | 2.09 |
| F | 23 | Methodist Soc. founded 1740 | Gen. 18: 16-38 | 4.52 | 7.20 | 3.01 |
| S | 24 | Thos. a Kempis † 1471 | Gen. 19: 1-28 | 4.53 | 7.19 | 4.03 |
| Eighth Sunday after Trinity | | Matt. 7: 15-23; Rom. 8: 12-17 | | | | |
| S | 25 | Prof. A. Irion † 1870 | Gen. 22: 1-19 | 4.54 | 7.18 | 5.11 |
| M | 26 | Robert Fulton 1765 | Gen. 24: 1-15 | 4.55 | 7.17 | 6.24 |
| T | 27 | Atlantic Cable laid 1866 | Gen. 24: 17-33 | 4.56 | 7.16 | rises |
| W | 28 | Fourteenth Amendment 1868 | Gen. 24: 50-67 | 4.57 | 7.15 | 9.59 |
| T | 29 | William Wilberforce † 1833 | Gen. 27: 1-25 | 4.57 | 7.15 | 10.33 |
| F | 30 | William Penn † 1718 | Gen. 27: 26-45 | 4.58 | 7.14 | 11.05 |
| S | 31 | Ignatius of Loyola † 1556 | Gen. 28: 10-22 | 4.59 | 7.13 | 11.36 |

MOON'S PHASES

Last Quarter, 2nd, 7:01 A. M. First Quarter, 17th, 8:45 P. M.
New Moon, 9th, 5:05 P. M. Full Moon, 24th, 11:12 P. M.
Last Quarter, 31st, 1:24 P. M.

Bless us in every task, O Lord,
 Begun, continued, done for Thee:
 Fulfil Thy perfect word in me,
 And Thine abounding grace afford.

| Week | Month | August 1926 | | | Sun rises H M | Sun sets H M | Moon rises H M |
|---------------------------------|-------|-------------------------|------|----------------------|---------------------------------|--------------------|----------------------|
| | | MEMORABLE DAYS | | Bible Readings | | | |
| Ninth Sunday after Trinity | | | | | Luke 16: 1-9; 1 Cor. 10: 6-13 | | |
| S | 1 | Robert Morrison † | 1834 | Gen. 29: 1-20 | 5.00 | 7.12 | A.M. |
| M | 2 | Martyrs under Nero | 64 | Gen. 31: 1-7; 17-24 | 5.01 | 7.11 | 12.12 |
| T | 3 | Victoria Nyanza disc. | 1858 | Gen. 32: 1-14; 22-33 | 5.02 | 7.10 | 12.50 |
| W | 4 | Hans Andersen † | 1875 | Gen. 33: 1-20 | 5.03 | 7.09 | 1.32 |
| T | 5 | Gen. Philip Sheridan † | 1888 | Gen. 37: 1-36 | 5.04 | 7.08 | 2.18 |
| F | 6 | Ben Johnson † | 1637 | Gen. 39: 1-23 | 5.05 | 7.07 | 3.09 |
| S | 7 | Herod Agrippa † | 44 | Gen. 40: 1-23 | 5.06 | 7.06 | 4.03 |
| Tenth Sunday after Trinity | | | | | Luke 19: 41-49; 1 Cor. 12: 1-11 | | |
| S | 8 | Norwegian Mission Soc. | 1842 | Gen. 41: 1-27 | 5.07 | 7.05 | 5.00 |
| M | 9 | Robert Moffatt † | 1883 | Gen. 41: 28-57 | 5.08 | 7.04 | 5.57 |
| T | 10 | Jerusalem destroyed | 70 | Gen. 42: 1-38 | 5.08 | 7.02 | 6.54 |
| W | 11 | Japan abol. paganism | 1884 | Gen. 43: 1-34 | 5.09 | 7.01 | sets |
| T | 12 | James Russel Lowell † | 1891 | Gen. 44: 1-18 | 5.10 | 7.00 | 9.23 |
| F | 13 | Jeremiah Taylor † | 1657 | Gen. 45: 1-28 | 5.11 | 6.58 | 9.49 |
| S | 14 | New Cologne Cathedral | 1880 | Gen. 46: 1-7; 28-34 | 5.12 | 6.57 | 10.16 |
| Eleventh Sunday after Trinity | | | | | Luke 18: 9-14; 1 Cor. 15: 1-10 | | |
| S | 15 | Eusebius † | 303 | Job 1: 1-22 | 5.12 | 6.56 | 10.46 |
| M | 16 | Leipsic Mission Soc. | 1819 | Job 2: 1-13 | 5.13 | 6.54 | 11.20 |
| T | 17 | Frederick the Great † | 1786 | Job. 42: 1-17 | 5.14 | 6.53 | 11.59 |
| W | 18 | Ole Bull † | 1880 | Exod. 1: 1-22 | 5.15 | 6.52 | A.M. |
| T | 19 | Evangelical Alliance | 1846 | Exod. 2: 1-25 | 5.16 | 6.50 | 12.46 |
| F | 20 | Pastor Joseph Rieger † | 1869 | Exod. 3: 1-22 | 5.17 | 6.49 | 1.42 |
| S | 21 | Moravian Miss. begun | 1732 | Exod. 4: 1-23 | 5.18 | 6.48 | 2.46 |
| Twelfth Sunday after Trinity | | | | | Mark 7: 31-37; 2 Cor. 3: 4-9 | | |
| S | 22 | Santa Fe taken | 1846 | Exod. 5: 1-23 | 5.19 | 6.47 | 3.58 |
| M | 23 | Increase Mather † | 1723 | Exod. 7: 14-29 | 5.20 | 6.45 | 5.14 |
| T | 24 | St. Bartholo. Massacre | 1572 | Exod. 8: 1-28 | 5.21 | 6.43 | 6.29 |
| W | 25 | Council of Nicea | 325 | Exod. 9: 1-35 | 5.22 | 6.42 | rises |
| T | 26 | 1st Luth. Conf. in Am. | 1748 | Exod. 10: 1-24 | 5.23 | 6.41 | 9.04 |
| F | 27 | Hugo Grotius † | 1645 | Exod. 11 | 5.24 | 6.40 | 9.37 |
| S | 28 | St. Augustine † | 430 | Exod. 12: 1-28 | 5.25 | 6.38 | 10.11 |
| Thirteenth Sunday after Trinity | | | | | Luke 10: 23-37; Gal. 3: 15-22 | | |
| S | 29 | Ulrich v. Hutten † | 1523 | Exod. 12: 24-42 | 5.26 | 6.37 | 10.48 |
| M | 30 | Mel. College taken over | 1871 | Exod. 14: 5-31 | 5.26 | 6.35 | 11.30 |
| T | 31 | John Bunyan † | 1688 | Exod. 15: 1-27 | 5.27 | 6.33 | A.M. |

MOON'S PHASES

New Moon, 8th, 8:48 A. M. Full Moon, 23rd, 6:37 A. M.
 First Quarter, 16th, 10:38 A. M. Last Quarter, 29th, 10:39 P. M.

Teach us aright to sow the seed;
Teach us Thy chosen flock to feed;
Teach us immortal souls to gain;
Nor let us labor, Lord in vain.

| Week | Days Month | September 1926 | | | Sun rises | Sun sets | Moon rises |
|------|---------------|------------------------------|----------------|----------------|--------------|-------------|---------------|
| | | MEMORABLE DAYS | | Bible Readings | HM | HM | HM |
| W | 1 | Calvin ret. to Geneva 1541 | Exod. 16: 1-36 | 5.28 | 6.32 | 12.15 | |
| T | 2 | Lufft, 1st German Bible 1495 | Exod. 17: 1-17 | 5.29 | 6.30 | 1.05 | |
| F | 3 | Oliver Cromwell † 1658 | Exod. 19: 1-13 | 5.29 | 6.29 | 1.58 | |
| S | 4 | 1st steamer on Hudson 1807 | Exod. 20: 1-17 | 5.30 | 6.27 | 2.54 | |

Fourteenth Sunday after Trinity Luke 17: 11-19; Gal. 5: 16-24

| | | | | | | |
|---|----|----------------------------|---------------------|------|------|------|
| S | 5 | Continental Congress 1774 | Exod. 32: 1-35 | 5.31 | 6.26 | 3.51 |
| M | 6 | <i>Labor Day</i> | Exod. 34: 1-11 | 5.32 | 6.24 | 4.48 |
| T | 7 | Hannah More † 1833 | Num. 13: 1-3; 17-33 | 5.33 | 6.22 | 5.45 |
| W | 8 | Barmen Mission Soc. 1818 | Num. 14: 1-24 | 5.34 | 6.21 | 6.42 |
| T | 9 | Giovanni Pasquali † 1560 | Num. 16: 1-35 | 5.35 | 6.19 | sets |
| F | 10 | Perry defeats British 1813 | Num. 20: 1-13 | 5.36 | 6.17 | 8.19 |
| S | 11 | Battle of Brandywine 1777 | Deut. 34: 1-13 | 5.37 | 6.16 | 8.47 |

Fifteenth Sunday after Trinity Matt. 6: 24-34; Gal. 5: 25—6: 10

| | | | | | | |
|---|----|-----------------------------|-----------------------|------|------|-------|
| S | 12 | Francis Guizot † 1874 | Josh. 1: 1-18 | 5.38 | 6.14 | 9.19 |
| M | 13 | Bat. of Plains of Abr. 1759 | Josh. 3: 1-17 | 5.39 | 6.13 | 9.55 |
| T | 14 | Jas. Fenimore Cooper † 1851 | Josh. 24: 1-16; 29-33 | 5.40 | 6.11 | 10.35 |
| W | 15 | Ev. Mission Soc. Basel 1815 | Judges 6: 1-24 | 5.47 | 6.10 | 11.28 |
| T | 16 | Mt. Ceniz Tunnel 1871 | Judges 7: 1-22 | 5.42 | 6.09 | A.M. |
| F | 17 | Boston founded 1630 | Judges 14: 1-20 | 5.43 | 6.07 | 12.27 |
| S | 18 | Fugitive Slave Bill 1850 | Judges 16: 4-31 | 5.43 | 6.05 | 1.33 |

Sixteenth Sunday after Trinity Luke 7: 11-17; Eph. 3: 13-21

| | | | | | | |
|---|----|------------------------------|-----------------------|------|------|-------|
| S | 19 | Dr. T. J. Barnardo † 1905 | Ruth 1: 1-8; 14-22 | 5.44 | 6.04 | 2.45 |
| M | 20 | Temp. sov. of Pope ends 1870 | Ruth 2: 1-20 | 5.45 | 6.02 | 4.00 |
| T | 21 | Sir Walter Scott † 1832 | Ruth 4: 1-11 | 5.46 | 6.00 | 5.16 |
| W | 22 | London Mission Soc. 1795 | 1 Sam. 1: 1-18; 26-28 | 5.47 | 5.59 | 6.31 |
| T | 23 | Rhenish Mission Soc. 1828 | 1 Sam. 3: 1-21 | 5.48 | 5.57 | rises |
| F | 24 | Evang. Day, Chicago 1893 | 1 Sam. 4: 1-18 | 5.49 | 5.55 | 8.06 |
| S | 25 | Balboa Disc. Pacific 1513 | 1 Sam. 7: 1-17 | 5.49 | 5.54 | 8.44 |

17. Sunday after Trinity, Rally Day Luke 14: 1-11; Eph. 4: 1-6

| | | | | | | |
|---|----|-------------------------------|---------------------|------|------|-------|
| S | 26 | Peace of Augsburg 1555 | 1 Sam. 8: 5-22 | 5.50 | 5.52 | 9.25 |
| M | 27 | Evangelical Union 1817 | 1 Sam. 9: 1-20 | 5.51 | 5.50 | 10.09 |
| T | 28 | Prot. Orph. Home, St. L. 1858 | 1 Sam. 10: 1, 17-27 | 5.52 | 5.49 | 10.59 |
| W | 29 | Pastor Philip Goebel † 1887 | 1 Sam. 11: 1-15 | 5.53 | 5.47 | 11.52 |
| T | 30 | George Whitfield † 1770 | 1 Sam. 16: 1-23 | 5.54 | 5.45 | A.M. |

MOON'S PHASES

New Moon, 6th, 11:44 P. M. Full Moon, 21st, 12:18 P. M.
First Quarter, 14th, 10:26 P. M. Last Quarter, 28th, 11:47 A. M.

Unshaken as the eternal hills,
Thy Church, Jehovah, stands;
A mountain that shall fill the earth,
A house not made by hands.

| Week | Days Month | October 1926 | | Sun rises HM | Sun sets HM | Moon rises HM |
|--|---------------|------------------------------|-----------------------|--------------------|-------------------|---------------------|
| | | MEMORABLE DAYS | Bible Readings | | | |
| F | 1 | Marburg Conference 1529 | 1 Sam. 17: 1-31 | 5.53 | 5.44 | 12.47 |
| S | 2 | Johann Gutenberg † 1468 | 1 Sam. 17: 32-54 | 5.56 | 5.42 | 1.44 |
| Eighteenth Sunday after Trinity Matt. 22: 34-36; 1 Cor. 1: 4-9 | | | | | | |
| S | 3 | George Bancroft 1800 | 1 Sam. 18: 1-16 | 5.57 | 5.41 | 2.42 |
| M | 4 | Theodor Fliedner † 1864 | 1 Sam. 20: 17-42 | 5.58 | 5.39 | 3.39 |
| T | 5 | Liberia a Republic 1847 | 1 Sam. 24: 1-13 | 5.59 | 5.38 | 4.36 |
| W | 6 | Franz D. Pastorius arr. 1683 | 1 Sam. 26: 1-25 | 6.00 | 5.37 | 5.34 |
| T | 7 | Hy. M. Muehlenberg † 1787 | 1 Sam. 28: 1-25 | 6.01 | 5.35 | 6.32 |
| F | 8 | Van Rijn Rembrandt 1669 | 1 Sam. 31: 1-13 | 6.02 | 5.34 | 7.30 |
| S | 9 | David Brainerd † 1747 | 1 Sam. 7: 1-29 | 6.02 | 5.32 | sets |
| Nineteenth Sunday after Trinity Matt. 9: 1-8; Eph. 4: 22-28 | | | | | | |
| S | 10 | Schwabach Conference 1529 | 2 Sam. 9: 1-13 | 6.03 | 5.31 | 7.55 |
| M | 11 | Ulric Zwingli † 1531 | 2 Sam. 12: 1-23 | 6.04 | 5.29 | 8.35 |
| T | 12 | America discovered 1492 | 2 Sam. 15: 1-26 | 6.05 | 5.27 | 9.22 |
| W | 13 | Kaiserwerth Deac. H. 1836 | 2 Sam. 16: 5-14 | 6.06 | 5.26 | 10.17 |
| T | 14 | Battle of Hastings 1066 | 2 Sam. 17: 1-23 | 6.07 | 5.24 | 11.18 |
| F | 15 | Ger. Ev. Assn. of West 1840 | 2 Sam. 18: 1-15 | 6.08 | 5.23 | A.M. |
| S | 16 | J. Brown, Harpers F'ry 1859 | 2 Sam. 18: 24-33 | 6.09 | 5.21 | 12.26 |
| Twentieth Sunday after Trinity Matt. 22: 1-14; Eph. 5: 15-21 | | | | | | |
| S | 17 | Gen. Burgoyne's surr. 1777 | 2 Sam. 24: 1-25 | 6.11 | 5.20 | 1.37 |
| M | 18 | Edict of Nantes revoked 1685 | 1 Kings 3: 1-15 | 6.12 | 5.18 | 2.50 |
| T | 19 | Surrender of Yorktown 1781 | 1 Kings 3: 17-28 | 6.13 | 5.17 | 4.04 |
| W | 20 | Philip Schaff † 1893 | 1 Kings 5: 1-18 | 6.14 | 5.15 | 5.18 |
| T | 21 | Battle of Trafalgar 1805 | 1 Kings 8: 22-50 | 6.15 | 5.14 | 6.31 |
| F | 22 | Karl Martell † 741 | 1 Kings 9: 1-9 | 6.16 | 5.13 | 7.43 |
| S | 23 | Wm. Penn lands in Am. 1682 | 1 Kings 10: 1-13 | 6.17 | 5.11 | rises |
| Twenty-first Sunday after Trin. John 4: 46-54; Eph. 6: 10: 10-17 | | | | | | |
| S | 24 | Pastor O. Lohr to India 1867 | 1 Kings 11: 4-13 | 6.18 | 5.10 | 8.00 |
| M | 25 | Karl F. W. Walther 1811 | 1 Kings 12: 1-15 | 6.19 | 5.09 | 8.49 |
| T | 26 | Barmen Mission Inst. 1832 | 1 Kings 12: 16-33 | 6.20 | 5.08 | 9.42 |
| W | 27 | Mich. Servetus burned 1553 | 1 Kings 14: 1-18 | 6.21 | 5.07 | 10.37 |
| T | 28 | Eden Theol. Sem. dedi. 1883 | 1 Kings 16: 29-17: 7 | 6.22 | 5.06 | 11.34 |
| F | 29 | Alfred the Great † 900 | 1 Kings 17: 8-24 | 6.23 | 5.04 | A.M. |
| S | 30 | Hiram Bingham 1789 | 1 Kings 18: 1-24 | 6.24 | 5.03 | 12.33 |
| Reformation Day Offering for Eden Theological Seminary | | | | | | |
| Twenty-second Sunday after Trin. Matt. 18: 23-35; Phil. 1: 3-11 | | | | | | |
| S | 31 | Luther's 95 Theses 1517 | 1 Kings 18: 25-46 | 6.25 | 5.02 | 1.30 |

MOON'S PHASES

New Moon, 6th, 4:12 P. M. Full Moon, 20th, 11:14 P. M.
First Quarter, 14th, 8:27 A. M. Last Quarter, 28th, 4:56 A. M.

**Praise thou the Lord, who hath blest thine own station and calling,
While from above His showers of mercy are falling;
Think you thereon, What the Almighty hath done,
How does His mercy surround thee!**

| Week | Days Month | November 1926 | | | Sun rises H M | Sun sets H M | Moon rises H M |
|------|---------------|-------------------------|------|-----------------------|---------------------|--------------------|----------------------|
| | | MEMORABLE DAYS | | Bible Readings | | | |
| M | 1 | First M. E. Gen. Conf. | 1792 | 1 Kings 19: 1-21 | 6.26 | 5.01 | 2.28 |
| T | 2 | Jenny Lind † | 1887 | 1 Kings 21: 1-14 | 6.27 | 5.00 | 3.25 |
| W | 3 | Stanley finds Liv'stone | 1871 | 1 Kings 21: 15-29 | 6.28 | 4.58 | 4.23 |
| T | 4 | Mendelssohn-Barth. † | 1847 | 1 Kings 22: 14-37 | 6.30 | 4.57 | 5.21 |
| F | 5 | Ludwig Harms † | 1865 | 2 Kings 2: 1-15 | 6.31 | 4.56 | 6.22 |
| S | 6 | Gustavus Adolphus † | 1632 | 2 Kings 4: 1-16 | 6.32 | 4.55 | 7.24 |

Twenty-third Sunday after Trin. Matt. 22: 15-22; Phil. 3: 17-21

| | | | | | | | |
|---|----|-------------------------|------|------------------|------|------|-------|
| S | 7 | Willibrord † | 739 | 2 Kings 4: 18-37 | 6.33 | 4.54 | sets |
| M | 8 | John Milton † | 1674 | 2 Kings 5: 1-17 | 6.34 | 4.53 | 7.19 |
| T | 9 | Emil Frommel † | 1896 | 2 Kings 5: 20-27 | 6.35 | 4.52 | 8.12 |
| W | 10 | Count Volmarstein † | 1878 | Jonah 1: 1-16 | 6.36 | 4.51 | 9.08 |
| T | 11 | John Fried. v. Schiller | 1759 | Jonah 2: 1-11 | 6.38 | 4.50 | 10.15 |
| F | 12 | Theodore Passavant † | 1864 | Jonah 3: 1-10 | 6.39 | 4.49 | 11.24 |
| S | 13 | Stephen Gardiner † | 1555 | Jonah 4: 1-11 | 6.40 | 4.48 | A.M. |

Twenty-fourth Sunday after Trinity Matt. 9: 18-26; Col. 1: 9-14

| | | | | | | | |
|---|----|----------------------|------|------------------|------|------|-------|
| S | 14 | Jean Paul † | 1825 | 2 Kings 17: 1-28 | 6.41 | 4.48 | 12.35 |
| M | 15 | John Kepler † | 1630 | 2 Kings 22: 1-20 | 6.42 | 4.47 | 1.45 |
| T | 16 | Suez Canal opened | 1869 | Dan. 1: 1-21 | 6.43 | 4.47 | 2.56 |
| W | 17 | David Zeisberger † | 1808 | Dan. 2: 1-26 | 6.44 | 4.46 | 4.08 |
| T | 18 | Ludwig Hofacker | 1828 | Dan. 2: 27-49 | 6.45 | 4.45 | 5.20 |
| F | 19 | Johann M. Boltzius † | 1765 | Dan. 3: 14-30 | 6.46 | 4.45 | 6.30 |
| S | 20 | John Williams † | 1839 | Dan. 5: 1-30 | 6.47 | 4.44 | 7.40 |

Memorial Sunday — Offering for Ministerial Relief

Twenty-fifth Sun. after Trin. Matt. 24: 15-28; 1 Thess. 4: 13-18

| | | | | | | | |
|---|----|-------------------------|------|--------------|------|------|-------|
| S | 21 | Voltaire (J. M. Arouet) | 1694 | Dan. 6: 1-28 | 6.48 | 4.43 | rises |
| M | 22 | Cecilia | 232 | Ezra 1: 1-11 | 6.49 | 4.43 | 7.29 |
| T | 23 | Clement of Rome † | 101 | Ezra 3: 1-13 | 6.50 | 4.42 | 8.24 |
| W | 24 | John Knox † | 1572 | Ezra 4: 1-24 | 6.51 | 4.41 | 9.22 |
| T | 25 | <i>Thanksgiving Day</i> | | Ezra 6: 1-18 | 6.52 | 4.41 | 10.21 |
| F | 26 | Wm. Cowper | 1731 | Neh. 1: 1-11 | 6.53 | 4.41 | 11.19 |
| S | 27 | Hoosac Tunnel opened | 1873 | Neh. 2: 1-9 | 6.55 | 4.40 | A.M. |

First Sunday in Advent Matt. 21: 1-9; Rom. 13: 11-14

| | | | | | | | |
|---|----|----------------------|------|---------------|------|------|-------|
| S | 28 | Washington Irving † | 1859 | Neh. 2: 10-20 | 6.56 | 4.40 | 12.16 |
| M | 29 | Horace Greeley † | 1870 | Neh. 4: 1-17 | 6.57 | 4.39 | 1.13 |
| T | 30 | Mark Twain (Clemens) | 1835 | Neh. 6: 1-19 | 6.58 | 4.39 | 2.12 |

MOON'S PHASES

| | |
|---------------------------------|--------------------------------|
| New Moon, 5th, 8:33 A. M. | Full Moon, 19th, 10:21 A. M. |
| First Quarter, 12th, 5:01 P. M. | Last Quarter, 27th, 1:14 A. M. |

Hark, the glad sound, the Saviour comes,
The Saviour promised long:
Let every heart prepare a throne,
And every voice a song.

| Week | Days Month | December 1926 | | Sun rises | Sun sets | Moon rises |
|------|---------------|------------------------------|----------------|--------------|-------------|---------------|
| | | MEMORABLE DAYS | Bible Readings | HM | HM | HM |
| W | 1 | Abrah. a Santa Clara † 1709 | Neh. 8: 1-18 | 6.59 | 4.39 | 3.10 |
| T | 2 | New Testa. in Japanese 1879 | Neh. 13: 1-22 | 7.00 | 4.38 | 4.09 |
| F | 3 | G. Cabot, 1st Sec. Navy 1751 | Isa. 42: 1-13 | 7.01 | 4.38 | 5.11 |
| S | 4 | Westminster Standards 1646 | Isa. 60: 1-10 | 7.02 | 4.38 | 6.15 |

Second Sunday in Advent

Luke 21: 25-36; Rom. 15: 4-13

| | | | | | | |
|---|----|-----------------------------|---------------|------|------|-------|
| S | 5 | Wolfgang A. Mozart † 1791 | Isa. 61: 1-6 | 7.03 | 4.38 | 7.19 |
| M | 6 | 1st Convert in Austra. 1863 | John 1: 1-9 | 7.04 | 4.38 | sets |
| T | 7 | Konst. Tischendorf † 1874 | John 1: 10-18 | 7.05 | 4.38 | 7.03 |
| W | 8 | Vatican Council 1869 | Dan. 7: 1-8 | 7.06 | 4.38 | 8.07 |
| T | 9 | Sir Anthony van Dyck † 1641 | Dan. 7: 9-15 | 7.07 | 4.38 | 9.15 |
| F | 10 | Treaty of Paris 1898 | Dan. 7: 16-21 | 7.07 | 4.38 | 10.25 |
| S | 11 | Max Schenkendorf † 1817 | Dan. 7: 22-28 | 7.08 | 4.38 | 11.35 |

Third Sunday in Advent

Matt. 11: 2-10; Cor. 4: 1-5

| | | | | | | |
|---|----|-------------------------------|---------------|------|------|-------|
| S | 12 | Robert Browning † 1889 | Luke 1: 5-17 | 7.09 | 4.38 | A.M. |
| M | 13 | Phillips Brooks 1835 | Luke 1: 18-23 | 7.10 | 4.38 | 12.45 |
| T | 14 | 1st Wireless across Atl. 1901 | Mal. 3: 1-6 | 7.11 | 4.38 | 1.54 |
| W | 15 | Isaak Walton † 1683 | Mal. 4: 1-6 | 7.11 | 4.39 | 3.03 |
| T | 16 | Boston Tea Party 1775 | Luke 1: 26-33 | 7.12 | 4.39 | 4.12 |
| F | 17 | John G. Whittier 1807 | Luke 1: 34-38 | 7.13 | 4.39 | 5.21 |
| S | 18 | Thirteenth Amendment 1865 | Isa. 9: 1-12 | 7.13 | 4.40 | 6.28 |

Fourth Sunday in Advent

John 1: 19-28; Phil. 4: 4-7

| | | | | | | |
|---|----|-------------------------|----------------|------|------|-------|
| S | 19 | Bayard Taylor † 1878 | Isa. 11: 1-12 | 7.14 | 4.40 | 7.32 |
| M | 20 | Catharine Luther † 1552 | Matt. 1: 18-25 | 7.14 | 4.41 | rises |
| T | 21 | Pilgrims land 1620 | Luke 1: 45-56 | 7.15 | 4.41 | 7.07 |
| W | 22 | Dwight L. Moody † 1899 | Luke 1: 57-66 | 7.15 | 4.41 | 8.07 |
| T | 23 | John Cotton † 1652 | Luke 1: 67-80 | 7.16 | 4.42 | 9.06 |
| F | 24 | <i>Christmas Eve</i> | Luke 2: 1-7 | 7.17 | 4.43 | 10.04 |
| S | 25 | <i>Christmas Day</i> | Luke 2: 15-20 | 7.17 | 4.43 | 11.02 |

Sunday after Christmas Day

Luke 2: 33-40; Gal. 4: 1-7

| | | | | | | |
|---|----|-----------------------------|---------------|------|------|-------|
| S | 26 | <i>Second Christmas Day</i> | Luke 2: 25-40 | 7.17 | 4.44 | 1.59 |
| M | 27 | David Nitschmann 1696 | Isa. 35: 1-10 | 7.18 | 4.44 | A.M. |
| T | 28 | Rev. Dewald to Hond. 1919 | Isa. 63: 7-16 | 7.18 | 4.45 | 12.57 |
| W | 29 | Wm. Ewart Gladstone 1809 | Psa. 73: 1-28 | 7.18 | 4.46 | 1.55 |
| T | 30 | New Mexico purchased 1853 | Psa. 23: 1-6 | 7.19 | 4.46 | 2.54 |
| F | 31 | <i>New Year's Eve</i> | Psa. 121: 1-8 | 7.19 | 4.47 | 3.57 |

MOON'S PHASES

New Moon, 5th, 12:11 A. M. Full Moon, 19th, 12:08 A. M.
First Quarter, 12th, 12:46 A. M. Last Quarter, 26th, 10:58 A. M.

Simon, Called Peter

The picture on the cover page is that of Simon, called Peter, the leader and spokesman of the twelve apostles, as represented by Thorwaldsen, the famous Danish sculptor of the last century, whose sublime and fascinating statue of Christ is one of the most beautiful works of Christian art. The group of statues comprising that of Christ and the twelve apostles and a number of reliefs depicting scenes from the life of Christ, was completed for the Church of our Lady at Copenhagen about a century ago. Thorwaldsen's idealized conception of the apostles, the product of his own imagination, is unique because of the simple, natural and harmonious expression he gave to the character of each, according to the Protestant point of view. Because Peter was the first to whom Jesus said: "I will give unto thee the keys of the Kingdom of heaven," Matt. 16: 19, he is represented as holding a key in his right hand.

Simon was the son of a certain John (John 1: 42, R. V.; 21: 15, 16, 17, R. V.) or Jona (Matt. 16: 17), who, with his sons, Andrew and Peter, followed the trade of a fisherman on the sea of Galilee in partnership with Zebedee and his sons (Matt. 4: 18; Mark 1: 16; Luke 5: 3 seq.). He was a native of Bethsaida (John 1: 44), and subsequently dwelt with his family at Capernaum (Matt. 8: 14; Luke 4: 38).

Peter was probably a disciple of John the Baptist, and was in the first instance brought to Jesus by his brother Andrew (John 1: 41, 42), who was one of the favored two disciples of John whom he pointed to Jesus immediately after the latter's return from the temptation in the wilderness (John 1: 35 etc.). With prophetic insight into his character, Jesus at once conferred upon him the surname of Cephas, or Peter, that is, "Rock" (John 1: 42).

In common with the earliest followers of Jesus, Peter received three separate calls from his Master: first, to become his disciple (John 1: 40 etc.; cp. 2: 2); secondly, to become his constant companion (Matt. 4: 19; Mark 1: 17; Luke 5: 10); and, thirdly, to be his apostle (Matt. 10: 2; Mark 3: 14, 16; Luke 6: 13, 14). Peter's order, earnestness, courage, vigor, and impetuosity of disposition marked him from the first as the leader of the disciples of Jesus. He is always named first in the list of the apostles (Matt. 10: 2; Mark 3: 16; Luke 6: 14; Acts 1: 13). In the more intimate circle of the most favorite three disciples, he is likewise always named first (Matt. 17: 1; Mark 5: 37; 9: 2; 13: 3; 14: 33; Luke 8: 51; 9: 28). He was the natural spokesman of the apostolic band. He was the first to confess Jesus as the Christ of God (Matt. 16: 6; Mark 8: 29), and was equally forward to dissuade him from his chosen path of suffering (Matt. 16: 22; Mark 8: 33), receiving from Christ the appropriate praise and blame.

Peter's life exhibits three well-marked stages. First, there is the training, as exhibited in the gospel narrative. During these years of personal association with Christ, he learned to know both

Christ and himself. And though he brought them to an end in a threefold denial of the Master whom he had boasted that he at least would never forsake (Matt. 26: 69 etc.; Mark 14: 66 etc.; Luke 22: 54 etc.; John 18: 15 etc.), Jesus closed them with a loving probing of his heart and restoration of his peace and confidence (John 21: 15 seq.). Secondly, we have the period of leadership in the church, as exhibited in the earlier chapters of the Acts. During these years Peter justified his surname, and fulfilled the prophecy that on him should the edifice of the church be raised. It was by his bold and strong hand that the church was led in every step. It was he who moved the disciples to fill up the broken ranks of the apostolate (Acts 1: 15); it was he who proclaimed to the assembled multitudes the meaning of the pentecostal effusion (2: 14); he was the leader of the public healing of the lame man and in the subsequent sermon and defense (3: 4, 12; 4: 8); it was by his voice that Ananias and Sapphira were rebuked (5: 3, 8). Above all, it was by his hand that the door of salvation was opened alike to the Jews in the great sermon at Pentecost (2: 10, 38), and to the Gentiles in the case of Cornelius (10). Thirdly, there is the period of humble work in the kingdom of Christ, exhibited in the epistles of the New Testament. When the foundations of the Church had been laid, Peter takes a subordinate place, and in the humble labors to spread the boundaries of the Kingdom, disappears from the page of history. In the church of Jerusalem, James henceforth takes the leading place (12: 17; 15: 13; 21: 18; Gal. 2: 9, 12). The door had been opened to the Gentiles, and Paul now becomes the apostle to the Gentiles (Gal. 2: 7). As the apostle to the circumcision (8), Peter prosecuted henceforth his less brilliant work, wherever Jews could be found and contentedly left Jerusalem to James and the civilized world to Paul.

The book of The Acts closes its account of him at the meeting at Jerusalem (Acts 15), when his policy of breaking down the barriers for the Gentiles met with universal acceptance. We hear of him afterwards at Antioch (Gal. 2: 11), possibly at Corinth (1 Cor. 1: 12), certainly in the far east at Babylon (1 Pet. 5: 13), and certainly at prosecuting his work through missionary journeys, taking his wife with him (1 Cor. 9: 5). Finally, we know that he glorified God by a martyr's death (John 21: 19). Beyond this Scripture tells us nothing of his fortunes, labors, sufferings, or successes, except what can be learned from his two epistles. In them he stands before us in a singularly beautiful humility, not pressing the recognition of personal claims to leadership upon the Christian community, but following up the teaching of Paul or of Jude with his own, and exhorting his reader to hold fast to the common faith.

No character in Scripture history, we may even say in all literature, is drawn for us more clearly or strongly than Peter's. In the gospels, in The Acts, and in the epistles it is the same man that stands out before us in dramatic distinctness. Always eager, arde

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sive, he is pre-eminently the man of action in the apostolic circle, and exhibits the defects of his qualities as well as their excellences throughout life (Matt. 16: 22; 26: 69-75; Gal. 2: 11). His virtues and faults had their common root in his enthusiastic disposition; it is to his praise that along with the weed of rash haste, there grew more strongly into his life the fair plant of burning love and ready reception of truth. He was treated with distinguished honor by his Lord: he was made the recipient of no less than three miracles in those early days of the Gospel; he was granted a special appearance after the resurrection (1 Cor. 5: 5); Jesus could find time in his own passion and while saving the world to cast on him a reminding glance and to bind up his broken heart. Accordingly, the life of Peter is peculiarly rich in instruction, warning, and comfort for the Christian, and his writings touch the very depths of Christian experience and soar to the utmost heights of Christian hope.

Authentic history adds but little to our knowledge of Peter's life beyond what we glean from the New Testament. Conformably to the notice of his martyrdom in John 21: 19, we are credibly told that he died by crucifixion about the same time with Paul's death by the sword, that is, about A.D. 68. The place of his death is not incredibly witnessed to be Rome. Legend was early busy with his life; the Roman legend of a twenty-five years' episcopate in Rome has its roots in early apocryphal stories originating among the heretical Ebionites, and is discredited not less by its origin and manifest internal inconsistencies than by all authentic history. The authority given him in Matt. 16: 19 invested Peter with no power not possessed in common with his brethren, since they also afterward received the same commission, Matt. 18: 18; John 20: 23.

The keynote of Peter's life and apostleship seems to be contained in his words to Jesus in the last recorded interview between the two: "Lord, thou knowest all things. Thou knowest that I love thee," John 21: 17. As Chrysostom has truly said: "If John is the disciple whom Jesus loved, Peter is the disciple who loved Jesus."

"It was this love," says Dr. Mackay, "that made Peter the man he afterward became. During the earthly life of Jesus it was leading him steadily on from strength to strength; but it was not until after the resurrection that it became the great absorbing passion of his soul. On that morning when the holy women of the sepulchre brought to his lacerated soul the first message of hope, they added, that the message contained a special mention of Peter. 'Go, tell my disciples *and Peter*,' it ran. 'And Peter'—I can almost hear Peter's heart leap with joy as that glad word was brought to his ears. "'And Peter," did he say? Then he loves me yet.' And so there began that glad race to the sepulchre, which never ended till he laid down his life at the feet of the Master he loved so wholeheartedly.

"It was the love of Christ which made Peter what he was, and though it did not at once eradicate all the evil elements of his nature—

for the grace of God does not change the elements of a man's nature—it yet refined and strengthened them in such a way that he became in the end the Man of Rock. Even after Pentecost the weakness of Peter's nature came out from time to time, but it was never allowed to usurp the throne of his will in the old way. In the hands of Christ, Simon became Peter, the man of rock. And what Jesus did with Peter he can do with us all. He can conform the weakest of us all into the consistency of a rock."

"And the Other Mary"

BY JOSEPH KENNARD WILSON

The little bell in the steeple of Longcove church began to toll—one—two—three. Everybody stopped whatever work was in hand to listen and count. Eleven—twelve—thirteen. Then it was not Cy Granger's boy, for he was only twelve. Twenty-three—twenty-four. No, nor Jim Bolton's wife. Forty-three—forty-four—forty-five, and stopped. And everybody said, "Mary Hanscom!" And then almost everybody said again, "What'll Marthy do now?"

And that was precisely the question that Martha Hanscom was asking herself as she stood at the kitchen window, looking out upon a world whose dreariness was singularly in keeping with her own bereft and desolate condition. It was late March, and spring was at hand; but Mother Nature seemed strangely reluctant to confess it or to show any signs of its coming. The snow still lay in discolored and disreputable patches here and there along the roadside and in the fields. The air was sharp and nippy like the tongue of a shrew. The water looked cold, and the waves broke over the ledges of Outer Heron with a sullen roar that made itself heard far inland. Even the sunshine was pallid and lifeless, as if the sun were doing his work perfunctorily and with no heart in it. There was a chill that struck to the bones, not the bracing cold of winter, but the raw dampness of a cellar.

But the woman at the window recked nothing of weather conditions. The chill at her heart left no room for thought of chill of body. She had just come from the chamber where the body of her sister lay covered with a sheet. She was glad, heartily glad, that it was all over, and that the poor, tortured, paintormented body was at last at rest. Not for the world would she have called back the spirit to its earthly tenement. Much as she knew she would miss her sister, it was with a sigh of relief that she had seen the last flicker of light go out of the eyes, and had felt the fluttering heart under her hand grow still.

She was not thinking of Mary now, but of herself. And the question that beat itself insistently in upon her brain was just that which the village was asking, "What will Marthy do now?"

It was not so selfish a question as it sounds. If there was selfishness in it, it might be termed paradoxically the selfishness of unself-

fishness. Martha Hanscom could hardly remember the time when her life had not been a serving of some one who needed to be served.

It was her mother first, away back in her girlhood, an invalid from her earliest recollection. Upon Martha as the oldest of the children had devolved such care and responsibility as few children know.

Then it was her father, brought home from his last voyage with an injury to his spine that kept him a suffering and not too patient prisoner at home through many long years.

And then, when he was gone, and there seemed a chance for respite from nursing and tending, her sister Mary began to show signs of her mother's ailment, and patiently Martha took up her burden once more.

She had never repined or complained; O, she was glad to say that to her conscience now; it was of her very nature to serve, and she had poured forth ministries as a spring overflows of its very fulness.

She remembered a word that old Rev. Hamilton said once. "Marthy," he had said, laying his hand on her head, "you're like your namesake of old in your much servin'; but I thank the Lord that it ain't cumberin' you any, s' far as I can see." No, she knew that she hadn't been cumbered by her much serving, and down in her heart she echoed her old pastor's thanksgiving therefor.

But now Mary was gone, and she was left alone, the last of the family. There was no one now for her to care for or minister to in any way. What remained for her? What was her life to be henceforth? That was the question that was revolving in Martha Hanscom's mind as she stood at her window that day.

A step aroused her from her reverie; and she turned to see Emily Mathers, dressmaker, milliner, and general fashion arbiter-in-chief to most of the women of the countryside.

"How be ye, Marthy?" she nodded. "I dropped everythin' an' run over soon's I heard the bell. 'Tain't no use tellin' you how sorry I be, f'r y' know that a'ready. I've come on bis'ness, to 'range 'bout your mournin'. Let's see; t'day's Tuesday; s'pose you won't have the fun'ral b'fore Friday, but even with that we ain't got none too much time. I've ben thinkin' there's that bombazine that'll do f'r a dress; lucky you had it made up plain, 'thout no flounces n'r tuckin's. An' I guess I c'n take the flowers outen your winter bonnet an' fix it so 's it'll go; but I'll have to send to Portland f'r a crape veil; I ain't got nothin' that'll do. You better get a good one while you're 'bout it. You know—"

"Em'ly Mathers," broke in Martha, "*will* you jest stop a minute an' tell me what you're talkin' 'bout?"

"W-h-y—why, your mournin', of course," replied the astonished dressmaker. "I was sayin' 'bout your veil—"

"An' I am sayin' 'bout my veil that there ain't a-goin' to be none.

No, nor no mournin' dress nor bonnet, neither. I'm goin' to wear jest the things I've got, without no change whatever."

"Why, Marthy Hanscom! You ain't, neither! Why, it'd be plumb scan'lous! Why, everybody wears mournin' that c'n afford it when their folks die, an' you c'n surely afford to have whatever you want. Of course—"

Martha's voice was calm but decided.

"It ain't a matter of affordin', an' it ain't a matter of doin' what everybody else does, neither. You know me well 'nough to understand that. It's jest doin' what's right an' proper, an' what I'd want Mary to do if I was in her place an' she was in mine. Why, look here, Em'ly Mathers. We was both perfessors an' church-members. We claim to b'lieve that my poor dear lamb's out of her pain an' mis'ry, an' is in a place where there ain't goin' to be no more sorrow, an' that some day I'm goin' to meet her there. D'ye think it's jest the right thing f'r me to bundle myself all up in a lot of black clo'es that shet out all the sunlight an' beauty from God's world, if I b'lieve that? Don't seem to jibe with what we perfess to b'lieve, does it? If I thought that Mary was lost to me f'rever an' ever, there might be some sense to your crape veils an' sich; but I don't think so, an' I ain't goin' to put on no sich heathenish contraptions. So there!"

"But think of what folks'll say. They'll think you ain't sorry that Mary's dead if you don't show some sign."

"O, that's it, eh? The mournin'-clo'es is f'r the sake of the other folks, are they? Well, I'll tell you what I'll do, Em'ly. Of course I want everybody to know I *am* sorry; so I'll send over to Portland, an' have a big card printed with somethin' like this on it: 'My sister Mary's dead, an' I'm drefful sorry'; an' you can run a black ribbon through it so's I can hang it round my neck, an' I'll wear it to the fun'ral, so that everybody can see it."

"Marthy Hanscom! The idee! How ridic'lous!"

"Any more so than hangin' a lot of black clo'es on one's self so that people can see 'em an' say, 'Look how sorry she is'? Don't seem a mite more so to me. 'Tenny rate, I ain't a-goin' to have none of your crape veils an' sich like, an' you might's well make up your mind to that."

And, when the day of the funeral came, Martha Hanscom followed the coffined form of her sister, borne on the shoulders of men after the kindly, homely custom of the place, wearing just the garments which her neighbors had seen her wear scores of times, with no sign or trappings of woe to make mock of the verities of the Christian faith, which she professed were hers.

But when it was all over, and she was back in her home from which the last sympathizing friend had departed, she had need of all that that faith could do for her or give to her. The loneliness of it all! It cut to her heart like a knife. It stung her like the sharp word of a loved but unkind friend. It loomed in the gathering shadows

of the coming night like a veritable shape of woe. Her arms ached for very emptiness, and her soul was desolate because there was no one to whom she could minister.

All night long she lay with wide, staring eyes, from which sleep had departed. When the morning came, she arose heavy-eyed and heavy-hearted, to take up not the monotony of service to which she was accustomed, but the monotony of absolute freedom from any demand for service, the monotony of a liberty more irksome to natures like hers than any thralldom of toil can be.

"This won't never do," she said to herself over and over again in those first few days. "This thing's gettin' on my nerves, an' I'll be fit for the 'sylum if I keep on this way. I've jest *got* to have somebody to do for. 'Tain't a question whether I want to or not, it's a case of jest *got* to. O Mary! Mary!" the voice was a wail now. "I wouldn't have you come back from your peace, dear lamb. But it'd be worth all the world to hear you call once more, 'Marthy,' jest as you useter do when you wanted somethin'.

But although this old world of ours is so full of needs, and the demands for loving ministry are so many and so insistent, it really seemed that at this particular time and in this particular instance everybody within reachable distance of this service-hungry soul had enough and to spare.

"Nobody needs me!" moaned Miss Martha almost bitterly. "There ain't even a cat or a dog in Longcove that I can call my own to mother and help. I ain't the least mite of use to any one or anythin' on earth, though the dear Lord knows I want to be."

It was only weeks afterward that the coveted chance came to her, and that in a way entirely unexpected.

She had gone to Portland on some business connected with the settlement of Mary's portion of the little estate; and, when she left the lawyer's office, it was too late to catch the afternoon train for home. She was prepared for this contingency, however, and almost mechanically turned down High Street toward a quiet little boarding-house where she and her sister had been accustomed to lodge in their infrequent visits to the city.

But before she reached it a daring thought flashed into her mind. She stopped to consider it, almost dazed. Dared she do it? Why not? She could well afford it. Other people did it; why shouldn't she? It would be a new experience, and she was sick nigh unto death of the monotony of her colorless life.

Back she turned, and out upon the main street she went, to the very largest, swellest hotel that the city boasted. For once she was going out into the World with a capital W. For once, at least, she would not be put off with a little tucked-up back room in an inconspicuous boarding-house.

"Young man," she said to the clerk at the desk, when she had

registered, "I want a good room on the corner, an' frontin' on the street. One with two windows, so's I can get a good draught of air."

"Yes, madam." The tone was distinctly doubtful. "Our terms for such rooms—"

"Land's sakes!" replied the lady a bit testily. "Did I say anythin' 'bout your terms? I guess there's 'nough in my hand-bag nere to pay my bill. Mebbe you want your money b'forehand; is that it?" with her hands already fumbling at the fastenings of the bag.

And, although the rule at that particular hotel was strict with regard to demanding advance payment by guests without baggage, there was such consciousness of financial solvency and unquestionable integrity on Miss Martha's face as led the clerk, a shrewd judge of character, to hasten to declare:

"O, by no means, madam, unless you prefer. It will be entirely satisfactory if you pay when you leave. Front! Show this lady to 225."

At the door of the dinning-room that evening Miss Martha held up the lofty head waiter as with lifted finger he beckoned her to follow him.

"Just a minute, young man," she said. "I want a word with you. I don't know how long I'm goin' to stay here; mebbe I'll go away to-morrow, an' mebbe I'll stop a spell. But what I want is a place to eat at while I do stay, an' not to be drove 'bout from pillar to post every meal. An' I want you should give me one girl to wait on me all the time; none of your high-fliers, who don't think of nothin' but beaus an' tips. Somebody steady an' sensible, if you've got any of that sort."

His High Mightiness stood a moment in thought. Then he said:

"All right, ma'am! I've just the place and the girl for you. Right over here in this corner by the window. Mary!"

At the summons a peasant-faced girl in the black waitress costume approached.

"I want you to take charge of this table and look after this lady for the present. Mind you serve her well, or—"

There was something in the tone of the uncompleted last injunction that grated upon Miss Martha, even though it was uttered in her interest.

"Humph!" she muttered, looking after the speaker as he walked away, "I'd jest like to see you talk to me like that, Mr. Impidence! You wouldn't do it more'n once, I'm thinkin'. Now, young woman," she continued, turning to the waitress, "what's your name?"

"Mary, ma'am," was the low-voiced reply.

"Well, Mary, I want you should look after me jest as if I was your mother or your aunt. I ain't much used to the ways of a big hotel like this, an' I don't know t'other from which when it comes to pickin' out vittals from these here meenoos. If I was left to myself, like 'nough I'd either starve or p'ison myself with things that

ain't fit to go into a Christian stummick. So I want you to pick me out jest the kind of vittals that's fitten to a woman of my age an' bringin' up. I'll leave the whole thing to you. An' there's another thing. I don't want you to be wonderin' all the time what kind of a tip you're goin' to get. I'll do the right thing when it comes to that, but I don't want to be tastin' tips every meal. Understand?"

The girl smiled. "Yes, ma'am," she replied; "I think I understand, and I'll try to suit you."

And so successful were her efforts that presently Miss Martha leaned back in her chair, the very personification of contented repletion.

"Well, I must say," she remarked complacently, "you've give me the best meal of vittals I've put into my mouth for many a day; the best," she added conscientiously, "I ever et in all my life, 's far as I can rec'lect. Good-night. See you at breakfast."

Breakfast was equally satisfactory, and under its mollifying influence Miss Martha waxed more than usually genial, which is saying a good deal.

"Got a good place here, Mary?" she asked as the waitress busied herself about the table.

"Y-es, ma'am," replied the girl somewhat hesitatingly. "Pretty good."

"Have any trouble with that feller over there?" nodding toward the head waiter, against whom it must be confessed Miss Martha had conceived a sudden and perhaps not altogether reasonable prejudice. "'Peared to me he spoke up ruther cross to you last night, didn't he?"

Mary reddened. "I'd rather have him that way than—than the other," she said. "I can get along with him when he's cross."

"What d'ye mean? Does he try to—to make love to you an'—an'—such like?" queried Miss Martha, her question ending somewhat lamely, as she herself felt.

But the other understood. "Yes," she answered shortly, "he does."

"Well, if you don't want to have nothin' to do with him, why don't you quit? Must be plenty of places to earn a livin' in a city like this."

But Mary shook her head.

"That's just the trouble; there aren't. Sometimes I get almost wild, and think I can't stand it any longer; but then comes the question, Where can I go, and what can I do? There is nothing for me but table-work, for I must have as much time at home as possible, because my mother is sick and all alone. I go off duty after breakfast and dinner are over, and I have my evenings after supper, so that I can be with her most of the time. But, if I should leave here, I wouldn't be likely to get another hotel job; for Mr. Morang, the head waiter, would probably not give me a recommendation. So I just have to stay here, and get along as best I can."

"The mean critter!" exclaimed Miss Martha in great indignation. "I've got a notion to give him a bit of my mind, an' tell him—"

"O, I hope—I beg you won't!" cried the girl in terror. "It would only make things worse for me."

"N-o, I s'pose it wouldn't do. It's one of the times when you've got to keep your mouth shet, even if it *does* hurt like sin to do it. But I'd like to, jest the same." And the indignant woman glared at the unconscious back of the offender in such a way that, had looks been stilettos, the effect would certainly have been dangerous, if not deadly.

"Tell me 'bout your folks," she said with an entire change of tone. "Father livin'?"

"No, he died about five years ago."

"An' your mother's sick, you say. What's the matter with her?"

"Consumption," answered the girl in a low tone.

"I want to know!" ejaculated her hearer sympathetically. "Sho, now! That's too bad. But mebbe she'll pull through. They're doin' wonderful things for that nowadays."

But Mary shook her head. "No, I guess there's not much hope. There might be if she could get out into the country and live in a different way from what we have to; but that seems impossible, and she's failing all the time."

She hurried from the table, more to hide the starting tears, Miss Martha shrewdly surmised, than because she had any real errand.

"What is your last name?" she inquired when the girl returned.

"Hanscom—Mary Hanscom," was the reply. "That's mother's name, too."

Miss Martha put down her coffee-cup so hard as almost to crack the saucer.

"Good land of love!" she exclaimed.

"What's the matter? Did you burn yourself?"

"No—yes—well, mebbe that coffee was a leetle hot. I guess you'd better get me some cold milk for it."

And when Mary returned with the cream, Miss Martha had herself well under control, although her hands were trembling and her voice was a bit uneven.

"Hanscom, eh?" she said, musingly. "I useter know folks of that name down State. Father a Maine man?"

"Yes, he came from Longcove, not far from here."

"Any of his folks live there now?"

"I don't know. The truth is, father was pretty headstrong in his young days, I guess, and he ran away from home because of some disagreement; and we have never known much about his family. We've often wished we did, and ever since we came here we have been intending to go down to his old home sometime. One reason why we haven't, besides not being able to afford it, was that we were afraid that, if any of the Hanscoms were living, they would think we

hunted them up just to have them help us." The girl drew herself up proudly. "We'd rather die than be objects of charity."

"Jest so. Jest so. I understand. Well, Mary, I've took it into my head that I'd like to see your mother, if you think she'd be willin'. I've been to Longcove myself, an' mebbe I could tell her somethin' 'bout your father's folks. When you get off duty, you come to my room, Number 225, an' I'll go 'long with you for a leetle visit. Now, mind. I've a partic'lar reason."

When she got to her room, Miss Martha sat down in the big rocking-chair, and stared out of the window with eyes that took in nothing of the near-by landscape. She was looking down the years, and not down the city's street. She was again in the old homestead. She saw again the brother, the youngest of the family, spoiled from his cradle, growing up wilful and headstrong. She lived again through the day that almost broke her mother's heart, when he flung himself out of the house, crying that he'd never, never, never set foot in it again, a vow all too well kept. She recalled the efforts to keep in touch with him, the losing of the trail again and again, and its recovery only for brief intervals, and finally the long years of complete silence and ignorance as to his whereabouts. And now his wife and daughter! Right at hand! And sick and in need! "The ways of the Lord are past findin' out," she quoted with trembling lips, while the tears ran down her kindly wrinkled face.

But when, an hour or so later, Mary Hanscom knocked at the door, Martha was the same calm, self-possessed personage that the young girl had come to know at the table.

"Ready, be ye?" she asked. "Well, so'm I; so we'll jest mosey along."

It is not the purpose of this chronicle to record the incidents of that visit at the home of the invalid, so momentous to all concerned. But the very next afternoon Jase Burdick's "deepo-wag'n" drew up before the little white cottage in Longcove; and Jase himself, assisted by a man whom he had impressed into service, lifted carefully therefrom a weak, white-faced woman, whom they carried up the walk to the front door, a young girl hovering about her the while. More leisurely Miss Martha gathered up her numerous belongings to follow, just as Rev. Doane chanced to pass by.

"Well, Miss Martha," he called. "Home again, eh? Glad to see you. Visitors, too, I see."

"Yes," she nodded in response to the salutation. "Home ag'in, an' mighty glad to be home, too. No place like it. No," she continued in correction of his natural supposition. "Not visitors; them's home folks. Reverend, d'ye remember that verse in the Bible that says somethin' 'bout 'An' the other Mary'? Well, them's her."

And Martha Hanscom, with a happy light in her kindly eyes, entered her own door, her empty, aching, care-taking, pain-comforting arms filled once more.

Prayer

BY THOMAS CURTIS CLARK

I do not wish to see my sins more plain,
But this: To know thy life, without a stain.

I would not see the vileness of my heart,
But this would know: How pure and true thou art.

I would forget my paltry life, so small,
And know thy greatness, thou, my All in All.

O teach me not how deep my spirit's night,
But flood me with thy beams, thou perfect Light!

The Declaration of Independence 1776 — 1926

One hundred and fifty years ago there was considerable excitement in the American colonies. Things had been bad enough for American traders even before George III, stubborn, autocratic ruler that he was, attempted to enforce more strictly the old laws which governed American commerce in favor of English traders. But when a new law, the Stamp Act, was passed by Parliament in 1765, according to which all licenses to do business or to marry, all bonds, all deeds to property, all bills of merchandise, and all other legal writings, had to be on stamped paper, the cost of which varied from one cent to fifty dollars according to the value of the stamp printed upon it, the colonists became indignant and declared that "taxation without representation is tyranny". They also began to unite in order to oppose this drastic measure more effectively. In October, 1765, the Stamp Act Congress, consisting of delegates from nine colonies, and called to decide upon the future course of the colonies, had drafted a Declaration of Rights which set forth the rights of the people as British subjects and made known the principles on which the colonies were united against England. As a result of this outcry, and with the aid of William Pitt, and other English statesmen, the stamp act was repealed, but Parliament did not give up the right to tax the colonies in any way they chose.

New tax laws, to be enforced in the old way, which had then been passed by Parliament, at the demand of King George, had only made the colonists more determined than ever in the defense of their rights. When the King sent two regiments to Boston to enforce the new tax laws, the Boston Massacre, 1770, and the Boston Tea Party, 1773, was the result. The King and Parliament, furious at such defiance of their authority, passed severe laws in order to bring the colonists into subjection. The news of these measures sent a flame of indignation throughout America, all the more so as General Gage with one regiment of British regulars had been sent to Boston to capture Samuel Adams and John Hancock, the two patriot leaders of Massachusetts,

and bring them to England for trial. The year 1774 brought the meeting of the first Continental Congress in Philadelphia, and the next year, after several useless attempts to restore good feeling between England and her colonies, witnessed the rising in Lexington and the battle there on April 19, followed by the battles of Concord and Bunker Hill. The second Continental Congress met at Philadelphia and, as war was now inevitable, George Washington of Virginia, was made commander in chief of the Colonial armies. It was on July 3, 1775, that he took command.

It is no wonder therefore that the colonists began to think seriously of independence from British rule. They had been content to live as British subjects for generations, and would no doubt have continued as such for generations to come, had not George III and his Parliament driven them toward independence as the only way of securing what the colonists considered their rights as Englishmen. After the war had already begun, Congress sent Richard Penn, a grandson of William Penn, and a Tory, to England with a petition for conciliation. King George, however, flatly refused to receive the petition, thus leaving the Americans no recourse but to fight for their rights and for independence. As early as May, 1775, the people of Mecklenburg County, North Carolina, declared that Americans owed no obedience to the king, and that the colonial assemblies and the Congress should rule them. A powerful pamphlet called *Common Sense* was written by Thomas Paine, and read by thousands. In the spring of 1776 many of the colonial assemblies instructed their delegates in Congress to favor a declaration of independence, and in May, 1776, Virginia, in a great convention, instructed her delegates in the Continental Congress to propose that Congress declare the United Colonies free and independent states.

But the history of the Declaration of Independence reaches back much farther than the ten or fifteen years after the accession of George III. It is really a long stride forward in a development which had been going on for centuries, the beginnings of which took definite shape in June, 1215, when the English barons forced King John to sign the Magna Charta. Viewed in that light the Declaration of Independence as well as the anniversary to be observed during the coming year takes on a new significance. If we, as Americans, think of the Declaration and the war of Independence merely as an achievement of the past and glory in it for that reason alone, our glorying will be vain. But if we learn to think of the struggle for independence as another step forward and upward toward greater and nobler ideals of civil, political and religious freedom than mankind has ever known before we shall see the Declaration and its anniversary in an even more beautiful and glorious light than it has ever appeared before.

May we not, as we look back over the long, hard, and too often bloody struggle of past generations for the liberties we enjoy today, also become willing, as did the signers of the Declaration, to pledge our lives, our fortunes and our sacred honor to the support and de-

fense and perfection of the freedom secured for us by the sufferings and sacrifices of past generations? The fight for freedom is by no means ended, not even in free America. Those who would enslave or exploit the people for their own advantage and profit, who have no faith in the people, and who seek to maintain their own class domination by armed force if necessary, are still with us, and even before we know what is happening some precious piece of civil, political or religious freedom may have slipped from our grasp, perhaps never to be restored. May the anniversary of the Declaration of Independence and the memory of what it cost to make America free awaken all over the land a new and stronger devotion to the cause of true freedom and a firmer determination to guard and to hold at all times against any enemy the liberty so dearly bought during a struggle of more than seven hundred years.

* * * *

HOW THE DECLARATION CAME INTO BEING

In an upper chamber in a plain, unpretentious brick house on the corner of Seventh and Market Streets, in the city of Philadelphia, as Elbridge G. Brooks tells the story, on a bright June day in the year of our Lord 1776, a man sat at a table writing. The paper rested before him on a little traveling writing desk; the completed sheets lay beside it, scattered about the table; the quills, "mended" for immediate use, were in the opened drawer; and every now and then the writer, pausing, would catch up a sheet and read, half aloud, a complete paragraph.

He was a tall, slim, somewhat sharp-featured man of thirty-two, over six feet in height, and straight as an arrow, sandy-haired, red-faced, hazel-eyed, frank and earnest of countenance, large and strong of limb. His name was Thomas Jefferson, and he was a delegate to the Continental Congress from the Colony of Virginia, the home of brave, determined, and able men.

There came a rap at the door, and laying aside his pen Jefferson rose, with a cheery "Come in!" to welcome his visitor. The newcomer was a big, stout, impressive, and pleasant-faced old gentleman whose picture every boy and girl in America knows at sight today—Benjamin Franklin, of Pennsylvania.

"Well, Brother Jefferson, is the fair copy made?" he asked.

"All ready, Doctor," replied Jefferson. "Will you hear it through once more?"

"As many times as you wish," responded the smiling Doctor, with a merry twinkle in his eye. "One can't get too much of a good thing, you know."

And settling himself comfortably in a big high-backed easy-chair beside the open window—for it was June in Philadelphia, the time for open windows—Franklin prepared to listen, while in clear, even tones—not the voice of an orator, but rather of one who listens more than he

talks—Jefferson read his “fair copy” of one of the world’s greatest papers.

You know what that paper was, for you know who wrote it—the Declaration of Independence, written by Thomas Jefferson.

Franklin’s delight over the document was unbounded. He had already heard it before, and had suggested, as had John Adams, to whom the first draft was also read, a few slight changes; but the completed and amended paper interested him deeply. Its terse and direct statements, its brief but vigorous sentences, its culminating catalogue of grievances, its merciless censure, and its determination beyond the power of compromise, gave that practical and sympathetic philosopher and patriot satisfaction and content.

“That’s good, Thomas; that’s right to the point; that will make King George wince,” were among his expressions of approval, as charge after charge, and assertion upon assertion, were read to him. “I wish I had done it myself.”

It is held by some to have been an excellent thing that jolly Benjamin Franklin did not write the Declaration, and that Thomas Jefferson did. For the cheerful old philosopher, it is claimed, who would have his fun no matter how serious the matter under discussion, would, as one biographer asserts, “have put a joke even into the Declaration of Independence, if it had fallen to his lot to write that immortal document.” Read the story of how the great signers, as they put down their names, joked to hide their deep and earnest emotions, and you will see what was “Franklin’s way”. But Thomas Jefferson, burning with a bitter hatred of tyranny, impressed with the greatness of the step taken, and so determined as to the justice of the course outlined by the Declaration that, as he said, “rather than submit to the right of legislating for us assumed by the British Parliament I would lend my hand to sink the whole island in the ocean,” was peculiarly fitted to write such a paper as the Declaration of Independence, and could be counted upon to do it briefly, grandly, and to the point.

His conversion to the cause of independence had been much like that of young John Adams as he listened to the fiery words of James Otis. For as young Thomas Jefferson, aged twenty-two, stood in the doorway of the House of Burgesses at Williamsburg and listened to Patrick Henry’s ringing speech which ended, “Caesar had his Brutus, Charles I his Cromwell, and George III—may profit by their example!” he went over body and soul to the necessity of resistance to tyranny, and became as open a rebel as Henry or any patriot in the whole colony of Virginia.

“With the bolder spirits of Henry and Lee and Mason,” as Jefferson recorded it in later years, “I went at all points.” So it was not to be wondered at that when Washington was sent to Cambridge as commander in chief of the Continental army, Thomas Jefferson was sent to Congress in his place as delegate from Virginia. There he became so earnest an advocate of independence that, as one of his biographers

declares, he would have lost his head "had it been less inconvenient" to get him across the sea to England. Though one of the youngest men in Congress, he was at once appointed on the committee to prepare a declaration of independence and was by that committee selected to write that ever-famous document.

* * * *

After this brief description of how the famous document came into being, it may be of interest to sketch briefly the growth of the idea of political liberty during more than five centuries which led up to the action of the American Congress.

THE MAGNA CHARTA

The oppressions and exactions of King John of England called into existence a confederacy of the barons or tenants-in-chief of the crown, who took up arms for the redress of their grievances. Their demands were based on the charter voluntarily granted by Henry I in 1100, but added to this was a long list of demands for the removal of royal abuses or exactions which had arisen that time, or which had not been mentioned in the document.

The great charter rears up a barrier against the abuse of the royal prerogative, redresses a variety of grievances, corrects feudal tenures, and contains minute provisions regarding various civil processes. The liberties of the city of London and of other towns, boroughs and ports are declared inviolable, freedom of commerce is guaranteed to foreign merchants, justice is no longer to be sold, denied or delayed, and resolutions are made for the efficiency of the inferior courts of justice. The protection of life, liberty and property from arbitrary spoliation is the most important feature of the charter: "no freeman shall be taken or imprisoned, or be disseized of his household or liberty or free customs, or be otherwise damaged, nor will we pass upon him nor send upon him, but he be lawfully judged of his peers or by the law of the land,"—a provision which recognizes a popular tribunal as a check on the official judges and may be looked on as the foundation of the writ of habeas corpus. The independence of the church is also provided for. Twenty-five barons, as conservators of the public liberty, were invested with extraordinary authority which empowered them to make war against the sovereign in case of his violation of the charter.

The barons who forced this charter on the king took care that it should be widely known, and distributed sealed copies throughout the land. Of these, four are still in existence, two in the British Museum and two in the cathedrals of Lincoln and Salisbury, respectively. Not less than thirty-eight distinct confirmations of the great charter by sovereigns subsequent to John are recorded. Space forbids even the mention of the various steps by which the English people secured an increasing measure of political liberty, and in the following we mention briefly only those steps which affect the establishment of political liberty and democratic government in America.

THE MAYFLOWER COMPACT

The next step in this development was taken when the Pilgrims, just before landing in the new world, set up and signed what is known as the "Mayflower Compact". The patent for colonization which the Pilgrims obtained from the London company held good only within the limits of Virginia. Finding themselves outside that territory, they had to provide for the organization of their colonies in the absence of a patent. On November 11, 1620, while the Mayflower was lying off Cape Cod, the adult men of the company gathered in the cabin of the vessel and signed the brief document by which they declared their loyalty to the English crown and covenanted together to live in peace and harmony, with equal rights to all, obedient to just laws made for the common good. This compact, which is in reality a charter, establishing the right of the people to govern themselves, is really the foundation of democratic government in America.

THE NEW ENGLAND CONFEDERATION

Twenty-three years later, the precarious position of the New England colonies, exposed as they were to attack by the Indians, the Dutch and the French, together with the apprehension of possible danger from the mother country, then in the throes of civil war, brought about the loose and temporary confederation known as the New England Confederation. By the terms of this agreement, the colonies of Massachusetts, Plymouth, Connecticut and New Haven organized the United Colonies of New England. The chief authority was conferred on a general assembly or congress composed of two representatives from each colony. Each community retained as before its separate local existence and all subordinate questions of legislation were reserved to the several colonies, only matters of general interest, such as Indian affairs, the levying of troops, raising of revenues, declaration of war, and treaties of peace, were submitted to the assembly. Provisions were made for the admission of other colonies, but none were ever admitted.

Although dissolved forty years afterwards (1684) the Confederation proved of great service to the colonies in their dealings with their common enemies, and furnished a valuable precedent for colonial union under the arbitrary and foolish rule of George III and his Parliament.

RESOLUTIONS OF THE STAMP ACT CONGRESS

The passage of the notorious stamp act by the British Parliament in March, 1765, caused great resentment in all the American colonies. The general assemblies of the various colonies were slow to move, however, as there were many loyalists among the people and it was hazardous to call an act of Parliament tyrannical. Nevertheless emphatic protests were made in Virginia, New York and Massachusetts and the first American or Continental Congress was convened in October of the same year in New York, on motion of the Massachusetts House of Representatives, to consider of a general and united, dutiful, royal and humble representation of their division to his Majesty and to the

Parliament, and to implore relief." Twenty-eight representatives from nine colonies were present. After much discussion a declaration of rights was adopted and memorials were prepared and addressed to the two Houses of Parliament. A manly petition professing royalty and praying for a more just and human policy toward his American subjects was directed to the king. This declaration was the first utterance of an considerable body of American opinion on the issues which were soon to separate the colonies from the mother land.

As the right to tax the colonies was constantly re-asserted by the crown in spite of these petitions and requests, although the colonies were not represented in Parliament, the friction between them and the government in England steadily increased. Thus the Boston massacre and Tea Party were brought about, as a result of which the charter of Massachusetts was annulled and the people were declared rebels in September, 1774. The second Continental Congress convened in Philadelphia and it was unanimously agreed to sustain Massachusetts in her conflict with a tyrannical ministry. One address was sent to the king, another to the English nation and another to the people of Canada, and a resolution was adopted, recommending the suspension of all commercial intercourse with England until the wrongs of the colonies should be redressed.

In reply to this action General Gage, Governor of Massachusetts, was ordered to reduce the colonists by force. All hope of peaceful settlement now vanished and the armed conflict at Lexington, Concord and Bunker Hill followed in quick succession. In May, 1775, the second Continental Congress re-assembled, including delegates from all the colonies. A year later, after the failure of all attempts at conciliation with Great Britain, Congress recommended that the colonies set up governments of their own. In May, 1776, a convention met at Williamsburg, Virginia, which not only framed a complete constitution for Virginia, but also adopted a separate declaration of rights which is probably the most admirable exposition of the American theory of government.

In June, 1776, a committee was appointed to prepare a declaration "that these United Colonies are, and of right ought to be, free and independent states." The committee consisted of Thomas Jefferson of Virginia, John Adams of Massachusetts, Benjamin Franklin of Pennsylvania, Roger Sherman of Connecticut, and R. R. Livingston of New York. Jefferson drew up the draft of the proposed declaration, but its phraseology was carefully revised by the other members of the committee and afterwards by Congress. The Declaration of Independence was agreed to on July 4th and ordered to be proclaimed before the army and in each one of the states. On August 2 the members of Congress then present signed their names to the document. At least six signature were added later, making 56 in all. Several of those who signed it on August 2 were absent when it was adopted on July 4; and not all who voted for it in July signed it the following August.

THE ARTICLES OF CONFEDERATION

Congress had also in June appointed a committee consisting of a member from each state to prepare a frame of government for the confederated states. The committee reported in the middle of July. The subject was then discussed at intervals until November 15, 1777, when the Articles of Confederation were adopted. They were then submitted to the legislatures for approval. On July 9, 1778, the delegates of eight states in Congress signed the document, according to their instructions. The adhesion of the five remaining states was secured by March 1, 1781, at which time, therefore, the Articles came into effect.

According to the Articles, Congress was a body to advise the states, but without authority to enforce its recommendations. The confederation had no president to execute its laws. The governors of the states were the only executive officers in America. Neither were there national courts to settle national disputes. Each state had but one vote in Congress, although it might have several delegates. Nine states had to vote for important measures before they became law. As was the custom in England the American Congress sat behind closed doors and the people could not criticize its debate. These weaknesses, by reason of which Congress was unable to pay its debts, to protect commerce and preserve order, gradually made clear the necessity for a stronger central government.

After the war was over, leading men in Virginia and Maryland met at Alexandria to arrange trade matters on the Chesapeake and the Potomac. Seeing that other states trading with Virginia and Maryland would be effected by any regulations they might make, it was decided to invite all the states to send delegates to a great "trade convention" to be held at Annapolis (1786). Only five states sent delegates to the Annapolis meeting. Not a man came from New England. The convention did not do much, but it saw clearly that even if all the states should agree to rules for regulating trade there was no central authority to enforce them. So they called for a great national convention to be held in Philadelphia for the purpose of revising the Articles of Confederation. This seemed a hazardous enterprise and even Congress hesitated to admit such a meeting.

While the people were hesitating, Shay's rebellion broke in all its force upon Massachusetts and threatened to spread into other states. Many saw that the crisis had come and that they must choose between anarchy and a stronger central government. Congress now openly favored a convention and all the states except Rhode Island sent delegates. The fifty-five delegates included Washington, who presided, Franklin, Madison, Hamilton, Dickinson, and many other distinguished men. The convention met daily, in secret sessions, during the next four months. Instead of merely revising the Articles of Confederation, as had been authorized by Congress, the convention decided to prepare an entirely new constitution. When completed, it was signed on September 17, by all but three of the members present.

It was then transmitted by Congress to the several states, in order to be ratified by conventions of delegates chosen in each state by a popular vote. By June 21, 1788, nine states had ratified the Constitution, thus bringing it (in accordance with Article VII) into operation. Virginia and New York ratified a few days later. North Carolina and Rhode Island did not ratify it until after the inauguration of Washington as President in March, 1789. In order to meet the objections of those opponents of the Constitution as originally framed, ten amendments, stating clearly the rights of the people, were drawn up by the first Congress under the Constitution, promptly ratified by the states, and declared in force in November, 1791.

The spirit of political liberty as conceived by the founders of the Republic and those who later guided its destinies, is also embodied in numerous other messages. Mention need only be made here of Washington's Farewell Address (1796) a document full of patriotic wisdom, in which he warns most solemnly against the baneful effects of party spirit; the Monroe Doctrine (1823), which protested against an interference of European governments in American affairs; Lincoln's First Inaugural Address (1861), in which he declared that his supreme aim would be to preserve the Union; that the union of the states was perpetual; that he had no purpose, directly or indirectly, to interfere with slavery in the states, where it exists, and that he would faithfully execute the laws of the Union in all the states; Lincoln's famous Gettysburg Address (1863), perfect in form and elevated in feeling and universally recognized not only as a classic in American literature, but as the best short exposition of the spirit of American democracy, and Roosevelt's brief Inaugural Address (1905), the theme of which was America's responsibilities as a free, self-governing nation.

Many other similar important historic declarations could be dwelt upon, such as, in France, the decree abolishing the feudal system, and the Declaration of the Rights of Men and of the Nations, (1789), and the Address to all Peoples (1792); in Germany the Communist Manifesto (1848), and recently the Declaration of Independence of the Czechoslovak nation (1918), which are of unusual interest to the student of democratic government.

THE MECKLENBURG DECLARATION

We cannot close an article on the rise and development of American independence without some reference to the Mecklenburg Declaration of Independence, adopted by citizens of Mecklenburg County, North Carolina, on May 20, 1775, more than a year previous to the Declaration of Independence adopted by the Continental Congress. For more than a century a more or less spirited and even bitter controversy has been waged by the defenders of the Mecklenburg declaration and those who doubted its authenticity. Mecklenburg County, North Carolina, where this document originated, was named after Charlotte of Mecklenburg, wife of George III of England, and the signers of the

Mecklenburg Declaration were doughty Scotch-Irish settlers, who had brought with them across the sea a bitter hostility to the English crown.

Recent investigations and researches have brought out some hitherto unknown facts in regard to this disputed document which, when properly combined, make possible the following explanation. During the winter of 1774-75 the Mecklenburgers, like most other colonists, were stirred with excitement and held many meetings to debate the merits of Great Britain's tyranny. Finally they were called in their several military districts to choose and send two delegates from each military district to a general meeting at Charlotte, on May 19, 1775. In view of the news lately arrived from Lexington, Mass., a drastic and ringing declaration was adopted, renouncing absolutely allegiance to the monarch who "has wantonly shed the blood of his subjects." A few days later, apparently reflecting that their step was a bold one, and that they were dependent on the sympathy and cooperation of others, in what they have done, and that they must address themselves to the provincial and general Congress with arguments that will commend themselves to this body, they addressed themselves to the delicate task of presenting the arguments to the Congress in such a shape as to win the sanction of that body. This latter paper, called "The Resolutions", adopted on May 21, together with the declaration of May 20, was then sent to Philadelphia the following month, which city the bearer of the message reached on July 23, where he placed his papers in the hands of the North Carolina delegates.

When the messenger, Capt. Jack, reached Philadelphia, however, Congress was obsessed with the task of formulating the famous "Olive Branch" Petition to George III, the chief object of which was to disabuse the mind of the king of the idea that the colonies were aiming at independence. Under such circumstances of course such papers were untimely and inconvenient, and no doubt the North Carolina delegates succeeded in keeping the presented report of the Mecklenburg proceedings out of the Philadelphia papers and the journal of the Continental Congress.

That, in brief, seems to be the reason why the Mecklenburg Declaration was never heard of by Thomas Jefferson and John Adams and the other members of the committee instructed to draft a Declaration of Independence for the American subjects of the English crown.

It was only in 1819 that the controversy concerning the Mecklenburg Declaration began, breaking out again in 1830 on the publication of Thomas Jefferson's works containing the correspondence between John Adams and himself in 1819 on the subject. At this time the legislature of North Carolina took the matter up and appointed a committee through which it thoroughly investigated the facts and solemnly recorded its findings of the truth of the matter, once more closing the mouth of the doubters.

In view of Jefferson's own declaration in reply to the charge that his paper lacked originality, that he did not consider it as a part of his

charge to invent new ideas and to offer new sentiments which had never been expressed before, the problem around which the controversy centered, appears to vanish. The phrases of the Declaration of Independence, which seem so striking to us today, had appeared three separate times in the journal of the Continental Congress before Jefferson was selected to write the declaration, and they were embodied in the original resolution of Independence introduced by Richard Henry Lee, June 7, 1776, nearly a month before Jefferson wrote the Declaration.

Viewed in this light, it seems easily possible that the Mecklenburg Declaration was actually adopted as claimed for it and that its acceptance does not in any way diminish the historic importance of the Declaration written by Thomas Jefferson. It merely shows how the spirit of independence was abroad throughout the land until it finally found classic expression in the important document which every true American cherishes as one of the priceless possessions of humanity.

The celebration of the 150th anniversary of the Declaration of Independence will serve its purpose only when those who participate adopt as their own in a steadily growing measure the intense devotion to the cause of the freedom, political, religious, and economic, which still speaks to us after five generations from the Declaration of American Independence. May the whole nation quicken its political life and its political institutions by meditating upon and rededicating itself to the principles and ideals thus involved.

"Like Unto Thee"

BY WILLIAM H. HUDNUT

O God! I would that I might be
Like unto thee in every part;
That thou wouldst set my spirit free
And break the fetters of my heart;
Enticing me with such high art
To live, as once in Galilee
He lived, who did to men impart
Pure beauty and such melody
As makes withholding bitter pain,
And welcomes any cross to die
In sacrifice for human stain,
In ministry to those who lie
Bereft and broken and passed by;
To live, to die, that these regain
The faith of those who crucify
The coward self and mount to reign.

Ishmael

BY WILL LISENBEE

With a queer sensation I scanned the tracks in the snow. I followed the trail for some distance to make sure that I was not mistaken. The tracks were those of the gray wolf; there could be no doubt about it. The imprint of them lay over my own tracks made two or three hours before, during which time I had traveled in a wide circuit. There was something uncanny about it. The gray wolf that I had set out to kill was following me!

Here and there I could see where the nose of the wolf had brushed away the snow from my tracks. All day I had been searching for him, and now somewhere behind me on the long loop of my trail he was following me! I glanced round and clutched my rifle. I scanned the trail over which I had just passed, but could see nothing except the short silent pines holding their mantle of snow. Night was fast coming down; the air had suddenly become full of snow.

The day had been one of mishaps and adventure. I was with a company of young fellows hunting in the wilds of Idaho. I had left our camp early in the morning alone, lured in the direction I had come by the prospect of getting the pelt of a monstrous gray wolf that was said to infest the region—a ferocious creature, part dog and part wolf, that had baffled all attempts to capture him. That I had learned from a rancher who had been hunting there.

"I had a pair of fine dogs with me," he said, "and they soon struck the trail of the wolf. I followed as fast as I could and was within three hundred yards of them when they brought him to bay. I heard the noise of the fight and, fearing my dogs would be bested, hurried on, but when I got there my dogs lay dying on the ground and the wolf was disappearing over a ridge. Some time I am going back and pay that wolf up for killing my dogs. If any of you fellows can manage to bring me his scalp, I'll give a hundred dollars for it."

But I had no idea of taking his hundred dollars for the scalp; I wanted it to go with the pelt, a prize trophy of the chase. My dog Bruno I had left at the camp, for I did not wish to expose him to the fate of the rancher's unfortunate dogs. As I was nearing the spot where as well as I could reckon the wolf had been encountered my troubles began. While I was crossing a small stream that seemed to be solidly frozen over the ice broke with me, and for some time I fought for my life in the freezing water. When at last I reached the bank I was chilled to the bone. Besides, as soon as I had left the water my clothes began to freeze; they impeded my progress as if I had been clothed in sheets of mail.

It was useless for me to attempt to return to camp. I had to seek shelter from the wind and kindle a fire. I carried a good supply of matches, divided and placed in separate waterproof boxes, and as I hurried lamely forward toward a sheltering cliff my glance fell on a

rude log cabin that stood in a grove of pines not a hundred yards ahead. Never did any habitation look so inviting to me. I was soon pounding at the door and when it did not open I lifted the latch and went in.

A glance told me that the place was deserted, though articles of furniture remained. There was a small fireplace, but the snow had sifted down the chimney and lay in a white drift on the hearth. And, heaven be praised, there was a quantity of dry wood in the corner. I raked the snow from the hearth, and in half a minute I had a red blaze. How I hovered over it and washed my hands in the friendly flames!

Just as soon as I had reduced my coat of mail to flexible garments I scanned the room for something to take the place of my reeking clothes. To my joy I found a most serviceable and warm hunting suit that hung from a peg over the bunk in the corner and also a pair of stout boots. I lost no time in exchanging clothes and to my satisfaction found that the new garments fitted me fairly well. When I had got into the boots I stood before the blazing fire and thanked my lucky star for my good fortune.

The coat that I had donned was fur-lined and for extremely cold weather was much better than my own. I placed my own garments where they would get the heat from the fire and then sat down to warm myself. Outside, the wind was storming through the pines. The snow had ceased to fall, though the day was still dark with thick clouds that hid the sky. I took my gun, which I had nearly lost while battling with the ice in the creek, and cleaned and dried it. I remained in the cabin for an hour or so and, finding that my clothes were not likely to dry for several hours, at last decided to take a turn through the gulch and try to get my eye on the gray wolf.

I crossed the gulch and, marking a tour along the border of it, ascended into the pine forest. For an hour I went cautiously and stealthily through mazes of forest and thicket and plunged into deep ravines, but I could find no trail of the gray monster. The snow soon began to fall, and this time it came down in clouds that eddied and swirled about me in blinding sheets.

At the end of another hour's fruitless quest I began to think of returning to the cabin. But I soon discovered that I had lost my way and was utterly bewildered. The drifting snow had covered my tracks so that I could not follow my own trail, and, to add to the gravity of my situation, I had left my pocket compass in my discarded coat. The result was that I spent almost the entire afternoon in a vain attempt to get my bearings, and here I was as the shadows of night began to settle in the valleys as utterly lost as I was at the beginning. The snow had ceased hours before, but not till it had obliterated the part of my trail that would have led me back to the cabin. The discovery that the wolf was following in my later tracks, as I have already said, gave me an unpleasant turn. Not that I feared an encounter with him, armed as I was with a repeating rifle, but darkness was almost at hand,

and I couldn't think with any degree of pleasure of a fight in the dark with a monster that had killed a pair of fighting dogs with such dispatch as the rancher had described.

In the fading light I re-examined the tracks of the wolf, but they only served to confirm my first impression. It was the gray wolf, or at least a match for him, judging by the size of the footprints and their depth in the packed snow where my boots had left their imprint. I stood for some moments in the gathering dusk, letting my mind grapple with the details of my situation. It was hard to believe that the wolf that I had been pursuing should have turned the tables on me and taken the part of pursuer. Yet I knew that wolves, made desperate by starvation, had in many instances trailed the trailer.

There seemed nothing left for me except to seek some sheltering cliff where I could spend the night. Below me I could see a line of low cliffs with protruding ledges, and I hurried thither. At the base of one of the cliffs I found a deep but narrow niche in the rocky wall with overhanging shelving rocks, and, creeping into it, found that it afforded protection both from the wind and from the drifting snow. In a depression near at hand I discovered a great quantity of pine needles and leaves that the eddying wind had left, and, carrying a good supply into the niche, I made a bed and kindled a fire in front of the opening.

Although the weather was intensely cold, I found my quarters comfortable as the fire threw its hospitable glow about me. Next I gathered a quantity of dry wood from a dead pine that had pitched from the cliff above and piled it in the shelter. It would protect me not only against the cold but also against the gray wolf or any other animal that might come prowling round my camp during the night.

I was hungry, for I had eaten nothing since an early breakfast and I had brought nothing with me to stay my hunger. I sat with my back against the wall, watching the thin, wavering veil of snow as it swept like wisps of gray smoke past the opening between the rocks.

As I basked in the warmth of my fire a sense of drowsiness came over me, and, realizing that I was about to fall asleep where I sat, I got up, replenished the fire with some heavy sticks and then, having scooped out a hollow in the pile of leaves and pine needles, rolled into it. For a little while I lay there with my rifle at my side, listening to the moaning of the wind among the pines and the occasional howl of a wolf. Then I fell asleep.

I don't remember waking fully during the night. I can only remember being half awake and vaguely conscious that I should replenish my fire. I moved restlessly, and as I did so my hand came in contact with a soft, warm coat right at my side, and I felt the touch of a soft tongue licking my face. I was conscious of a vague thrill of joy as I thought that my faithful dog had slipped his collar or broken his leash and come to me through the storm and darkness. His presence gave me a sense of security, and my mind reverted no more to

replenishing the fire. I threw my arm round the soft, warm form and, drawing it to me, fell immediately into a dreamless slumber.

It was broad daylight when I awoke. The snow had ceased, the clouds had drifted from the sky, and the rising sun was touching a distant butte with glowing vermillion. I had barely opened my eyes when I was wide awake. I turned over to caress my faithful Bruno, who I now dimly remembered had come to me during the night. But as my eyes rested on the shaggy form at my side a sudden thrill of amazement and horror froze me to the spot. What I saw was a monstrous gray wolf!

For a moment I could hardly credit my senses. But there the huge monster lay as calm and apparently as contented as if he were a house dog asleep on his master's hearth. As I laid my hand on my rifle, so as to be prepared for an attack, the wolf turned over, and the next moment he was licking my sleeve and exhibiting all the affection you would expect a house dog to give to his master. I was amazed beyond words, but all my fear of the wolf vanished, and when I put out my hand and gently stroked his head he uttered a low whine of joy that moved me more than I can tell.

I was dazed and mystified, but when my mind had time to grasp the matter I hit upon what I believed to be the solution. The gray wolf was someone's pet. That was clearly evident; but why he should show such affection for me was not so clear. Even that, however, ceased to puzzle me when I remembered that I was wearing another man's clothes and shoes—a garb that, I reasoned, surely belonged to the wolf's master.

The more I thought the matter over the more I became convinced that I was right. That the wolf had slept at my side through most of the night without attempting to harm me was sufficient guaranty of his friendship. I was moved by the poor outcast's manifest affection for me, even though he meant it for another.

While those thoughts were passing through my mind the wolf lay with his head against my knee, seemingly content to accept me as his master, and when I arose he got up and stood waiting with evident eagerness to follow me. As he stood at my side I got for the first time an idea of his great size and strength; and there was no doubt that the blood of the dog mingled with the blood of the wolf in his veins. I could also well understand with what ease he might dispatch a pair of dogs. And now I remembered, not without a slight thrill, how I had stalked him with intent to get his pelt while he was following the great loop of my trail with no harmful intent, but in the hope of finding his master. It was a queer situation the like of which I had never before met.

As I strode forward from my quarters I signalled him to come, and he followed eagerly; and I set out with my strange companion in quest of the cabin at which I had left my clothes and much-needed compass. I was hours before I got my bearing and was able to approach the cabin.

On my way I managed to bag a brace of grouse, one of which I fed to the wolf; the other I retained for my breakfast.

As I came near the cabin the wolf ran eagerly forward to the door, where he stood waiting for me to come and open it. He seemed perfectly at home when we entered, and he lay down on the hearth with an air of supreme content.

I found everything just as I had left it; the owner had evidently not returned during my absence. My clothes were not quite dry; so as soon as I had kindled a fire I placed them where they would finish drying and set about to prepare the grouse for my breakfast and salt in the grub box, and the cabin was soon filled with the savory odors of roasting fowl.

I had barely finished my breakfast when I heard steps outside, and a moment later the door opened, and a middle-aged man wearing the garb of a rancher entered. "Howdy, stranger," he greeted me. "I am shore glad you've got a fire."

"And I am glad to have had the use of your cabin so that I could get in out of the cold," I replied. "Also I am extremely obliged for the use of your clothes and boots, for I broke through the ice at the creek and was wet and almost frozen when I got here."

He sank down on a stool close to the fire. "This ain't my castle, stranger," he said, "but it belongs to a friend of mine—or did belong to him 'fore he died—Ben Halliday." As he spoke he turned his gaze on the wolf. "I see you have made friends with Ben's wolf," he added. "Pore old Ishmael," he went on, stroking the wolf's head. "How did you ever manage to make friends with him?"

"Probably because I wore his master's clothes," I said. And I gave him an account of my adventures since leaving my camp.

We talked for an hour. My visitor was Harvey Cook, a rancher who lived some twenty miles to the north. He and Ben Halliday had been friends for many years. Halliday was a prospector for gold, a hunter, a trapper and a hermit. He had brought the wolf from British Columbia, where he had captured it when it was a little whelp. He called it Ishmael for the reason, he said, that every man's hand was against it.

"He was sure attached to the little pup from the start," the rancher said to me, "an' it loved him; no one could doubt that. Poor Ben! Ishmael was about all the companion he had, for he never stayed long among folks. When he died at my ranch I promised him to look after Ishmael. That is what brought me here, to try and get him."

"Will you let me have Ishmael?" I asked.

"Yes, sir, willingly," he replied, "if you will promise to be good to him."

I gave the promise.

"Will he follow you when you have on your own clothes?"

"I am sure he will," I said. "He seems to have taken a liking to me since we bunked together last night."

And so it proved. It was plain that he connected me with his dead master because of the garments I had worn. The mantle of his master had fallen upon me, and in some way I had filled the void in his aching heart!

He rose and was eager to follow when, divested of my borrowed garb, I stood at the door. I stroked his head, and he responded by licking my hand. I felt a sense of love for the poor creature that I had set out to kill. What was human in the wolf had subdued the wolf in the man, and we had found the balance—an abiding friendship.

The Youth's Companion.

Those "Good Old Days": Ha, Ha!

BY ELISHA SAFFORD

The "GOOD OLD DAYS"! Of course, we have all heard of them. They form a favorite topic of discussion at the corner grocery when the village patriarchs gather about the stove upon a winter's evening and give themselves over to anecdote and reminiscence. Grandfather and grandmother like to refer to them occasionally. Even our parents, despite the fact that they belong to a late generation, not infrequently remind us that they once touched at their delectable shores and knew something of their exhilarating delights and pleasures.

One of the things to be noted about the "good old days," however, is that they usually play a more conspicuous part in hearsay and tradition or at the annual old settlers' picnic than in actual history. Indeed, it must be confessed that history for the most part is strangely silent concerning them. We turn its pages thoughtfully, feeling sure that we will come upon them presently—a 100, 500 or a 1,000 years back; but they seem as hard to approach as the horizon. They are always receding, always tantalizing us by promising to lift and give us the longed for opportunity to meet them face to face—but they never do.

As a matter of fact, we suspect that the real place to study the "good old days" is not in history at all but in mythology. There is no record of them amid the ruins of antiquity. Even

"The glory that was Greece

And the grandeur that was Rome"

reveal little evidences of their presence. Indeed, the thoughtful student of history, as he delves among the archives of the past, is apt by and by to conclude that "distance lends enchantment" in time as well as in view. Here and there, it is true, he will come upon expressions that suggest that the mythical period referred to was just a generation or two back; but a diligent search of the records of those generations usually convinces him that one must pursue his quest still farther.

Recently an aged citizen complained of the fearful extravagance of the day. "Yes, sir," he affirmed stoutly, "folks have gone clear, plumb crazy. Why, this town is spending more money right now on automobiles than it's spending on educating its children. A generation from

now the children won't know anything." There was something so strangely familiar about the complaint that it aroused suspicion of having heard something very much like it before. Sure enough, good old Roger Ascham in his "Schole-Master," published in 1565, similarly voices his despair over the extravagance of his day when he declares men were paying 200 crowns a year for a man to care for their horses, but begrudging 200 shillings to the teacher of their children. But he grimly adds, "God rewards them as he should; for he suffereth them to have tame and well-ordered horses, but wild and unfortunate children. And therefore in the end they find more pleasure in their horses than comfort in their children.

KINGS SLEPT ON STRAW

Ordinarily when reference is made to the "good old days" it is intended to imply moral and religious comparisons rather than those of a material nature. No amount of romanticism or mythology can compensate for the blessings and conveniences that contribute to the superiority of the present over the past. Even those who most ardently refer to the "good old days" would not care to put up with their crudities and privations for long. Who of us would have either the courage or the inclination, even if it were possible, to go back to the "good old days" of Henry II when the king's couch of state was a mattress stuffed with hay or straw? The poorest day laborer of our time would protest against the food which formed the chief part of Queen Elizabeth's breakfast—salt beef and strong ale. The nobles and dames of her day ate with their fingers, generally by two's, out of one trencher at a bare table.

Cervantes, Scott and other fictionists have thrown such a glamour of romance over the age of chivalry that not infrequently we may overhear young people involuntarily sighing for a return of those "good old days." As a matter of fact the romance of that age lived most largely in the imagination of those writers who were safely removed from it either by prison walls, as in the case of Cervantes, or by several centuries of time, as in the case of Scott. Despite all their romanticism and glamour the castle and the mansions of 500 years ago were filthy, dirty places, seldom cleaned and never sanitary. The great halls and chambers of the former were strewn with rushes and hung with moldy tapestries, which let in cold and damp and shook and flapped in the constant draughts of air. They were inadequately heated in winter with open fires. There was little or no ventilation or sewerage, and modern bath tubs, plumbing, and hot and cold water were practically unheard of.

Disease has always been an enemy that has held mankind in abject fear. Even today with whole libraries full of books on sanitation and hygiene, with medical science and modern surgery performing feats that even a few years ago would have been regarded as miraculous, we still live in constant awe of its power. But how must it have been in the "good old days" when the plague came periodically to desolate

the land, sweeping off in England alone in one year as many persons as perished in the War of the Roses? "Medical science," so called, was largely a combination of reckless experimentation and superstition. The physician was expected to do something and usually he did it. Inoculation for smallpox and the use of ether and chloroform in surgical operations were undreamed of. The oil from a kitten boiled alive for some occult reason was regarded as an excellent application for a wound; while ointment to be effective must be applied not only to the injury but to the weapon that inflicted it. The hair of mad dogs was supposed to be a cure for hydrophobia and the powdered thigh bone of an executed felon to contain miraculous curative properties. Doctors watched with intense anxiety the influence of "black" days and "white" days and the aspect of the stars.

We had a hard time during the epidemic of influenza that swept through the land a few years ago and no doubt Americans still carry vivid pictures of the scenes enacted at that time. But how must it have been in London in the "good old days" when the plague was at its height? Here is a picture given us by Defoe, better known as the author of Robinson Crusoe, in his "Journal of the Plague":

DEFOE'S PICTURE OF LONDON PLAGUE

"Business led me sometimes to the other end of the town when the sickness was chiefly there. It was a most surprising thing to see those streets, which were usually so thronged, now grown desolate, and so few people to be seen in them that if I had been a stranger and at a loss for my way I might sometimes have gone the length of a whole street and seen nobody to direct me, except watchmen set at the doors of such houses as were shut up. Whole rows of houses in some places were shut up, the inhabitants all fled, and only a watchman or two left. . . . The confusion among the people, especially within the city at that time, was inexpressible. The terror was so great at last that the courage of the people appointed to carry away the dead began to fail. In our parish of Aldgate the dead carts were several times, as I have heard, found standing at the church yard gate, full of dead bodies, but neither bellman or driver or any one else with it."

If it be argued, as it often is, that the reference to the "good old days" is intended only to apply along moral and religious lines, there still remains room for a wide variance of opinion. Religious leaders and reformers sometimes say that the age is the most wicked and degenerate of all ages. But have they not always said it? Is it strange that men face to face with sin, fighting sin, studying it in all its phases and aspects, should at times become discouraged and despondent? Do not business men become despondent over business, statesmen over political situations? John the Baptist called the leaders of his day a "generation of vipers." Jesus spoke of his contemporaries as wicked and adulterous." Paul characterized the men of his time as "filled with unrighteousness, fornication, wickedness, covetousness, malicious-

ness." Luther, despite his great work, declared he would leave the world as wicked as he found it.

A "close-up" of the "good old days" as a matter of fact holds out very little really comforting or encouraging along moral lines. Marriage statistics today are appalling enough with their unsavory record of scandal and divorce but past ages have their unsavory records too. "There are women," says Seneca, "who count their years not by the number of consuls, but by the number of their husbands." "They allow themselves to be divorced before the nuptial garlands have faded," mocks Juvenal. "They marry only to be divorced," writes Tertullian of the men and women of his day. Friends exchanged wives and it was not considered in the least dishonorable to employ the name of friendship for the purpose of seducing a friend's wife. "It came to pass," writes the historian Uhlhorn, referring to the depravity of the Romans in the days of Christ, "that women of high birth enrolled their names in the police register of common prostitutes, in order that they might abandon themselves entirely to the most wanton excesses!"

We are still shuddering over the cataclysmal tragedy of the great war; but how few of reflect upon the fact that war was the normal occupation of nations a few centuries back? One authority tells us that in all the thousand years and more of the Roman empire there was scarcely 100 years of peace. And war was not carried on in the "good old days" along any lines of international agreement. There were no Red Cross, Salvation Army, Y. M. C. A. or Y. W. C. A. to alleviate and soften its barbarities. Noncombatants were butchered. Woman and children were dragged into captivity; able-bodied prisoners were reduced to slavery. The wounded were not cared for in sanitary hospitals nor mercifully anaesthetized when their wounds were dressed and suffering became unbearable. They must linger on, often under the most excruciating tortures, for days until death brought welcome relief.

The "good old days" of the eighteenth century in England were times of cockfighting, duelling, ratting, bribery, gambling. London was full of fashionable gaming halls. Dukes, lords, and men and women of fashion staked and lost in them thousands of pounds in a single night. One man lost 23,000 pounds at one sitting. Lord Sandwich, unable to tear himself away from the gaming table long enough to eat, had his food brought to him so arranged that he might enjoy it without interrupting his game—hence the sandwich. On all these occasions liquors flowed freely and drunkenness was a common spectacle. Indeed, no social function was complete without ales and wines and intoxication was too frequent to excite comment.

Among the papers of a gentleman who recently died was found an itemized bill for a supper served in 1795 in a certain Massachusetts village. The provisions were lavish and were washed down with twenty bottles of wine, a quart of brandy, four bowls of sling, eighteen glasses of punch, twenty-four glasses of bitters. Eighteen clergymen drank the liquor, and the supper followed a minister's ordination.

The Jew, Zionism and the Kingdom of God

PROF. J. BIEGELEISEN

In recent years the Jewish nation has again been in the spotlight of public attention. A new movement, with the honored and beautiful name "Zionism", beloved alike by Jews and Christians, is causing considerable comment, and it will be well to observe closely in the future this modern Jewish movement, which is regarded in a different way by different groups of Christians. Some see in Zionism the climax of Jewish impenitence and hardness of heart; others see in it a reawakening of religious life and longing and of the prophetic spirit among the Jewish people. Both groups may base their view upon certain events and tendencies of the day and upon world movements. Both groups, however, make the mistake of regarding Zionism as a Pan-Jewish movement and as a unified force. Those, however, who know Judaism, and the Zionist movement, struggling for life within Judaism, know that Jews do not regard Zionism as a general popular movement. It cannot be denied, however, that Zionism is much discussed and talked about.

Surely, the world war, which profoundly affected every nation, every organization and every department of human life, has had a great influence also in this direction. Three living world forces, however, have been brought into prominence by the world war: first, a historic nation, the Jews; second, a national political movement, Zionism; and third, an eternal principle, the Kingdom of God.

THE JEWS

The Jew is the riddle of world history; whether we think of biblical or extra-biblical Judaism, we are always facing an insoluble problem. The Jewish question, thousands of years old, seems to be ever with us. When Jehovah called Abraham and promised to make of him a great nation, Abraham and his family became a problem wherever they went. Egypt was terrified by it and the Semitic tribes of Canaan found themselves facing the Jewish question and sought to answer it. The Babylonians attacked the problem only to burn their fingers, and the Medes and Persians had to take it up and find an answer. The Jewish question greatly troubled the Syrians, the Greeks and Romans, and the European Christians in the Middle Ages and in modern times; the Holy Russian empire and the neighboring nations tried to solve the problem for ever by means of a well developed plan; no method remained untried, no stone unturned, to find a real solution of the Jewish problem.

And yet, here we are: an exhausted and mortally wounded world is just beginning to recuperate, and again it finds the old and ever new Jewish problem staring it in the face. For one may surely say without fear of contradiction, that the Jewish question has never before been such a general problem, especially in Europe, as it has become since the world war. Judaism has become a world power and its

influence touches our whole public life. The newspapers, literature, art, modern science, commerce and trade are under its influence. The anti-Semitists tell us that this fact caused the cultural, moral and religious downfall of Europe. Such a view, however, shows ignorance of Jewish history and a lack of understanding of the forces which are active in the life of nations.

We do not need seers and prophets to open our eyes for the divine drama of recent Jewish history. Only a few characteristics of modern Jewish history are sufficient to understand more clearly what is going on in Israel today.

A people which has lost the basis of its existence and its power, its territory and its native land, a people that has been scattered abroad among all the nations of the earth, no longer has a history of its own. In the case of most other nations which suffered a similar fate one cannot even speak of a history; they no longer have any development of either their outward or inward life; in no way at least is it possible for them to work out their own destiny or to have a part in the course and destinies of other peoples, and so Jewish history during the last two milleniums is practically without any action or influence of its own. Jewish history is inextricably bound up with the history of the nations among which Jews have lived, and depends entirely upon what these nations suffered and accomplished. The Jews have neither their own fate nor that of the other nations in their hands. They are never hammer but always the anvil upon which the strokes fall blow upon blow in the busy hum drum of the world's workshop, and whenever the Jewish people forget their part and seek to become the hammer, they are again disciplined in an all the more terrible manner. It is a general feature of Jewish history during the last 2000 years that this history was not made by Jews but by the nations among whom they lived.

This is true, however, only with respect to the outward history of Israel; the inner history of a nation does not depend upon the country, nor upon environment. And this is also true of the Jews once more. No matter how closely the outward fate of the Jews may be woven into the life of other nations, the Jewish people nevertheless continue experiencing their own inward history, and it is this inward history, by means of which they influence their contemporaries. It is because the Jew continues to experience his own inward life, that the other nations can neither exterminate nor assimilate him.

This inward history of the Jews, like the outward, divides into three periods, beginning with the destruction of Jerusalem in the year 70 A. D. The first period extends to the downfall of the Roman empire, 600 A. D.; the next period ends when the forces of the Renaissance and the Reformation find expression in the French Revolution, about 1786. With the French Revolution begins the modern period, with which we are most concerned, because through it there has come into being, especially for the Jew, a new epoch in their history. The French

Revolution was the beginning of the new day for the Jews—unfortunately it was a gloomy day.

The inner history of the Jews during these periods shows an entirely different picture. The first period is one of mighty, intellectual life and of separation from the outside world. The two Talmuds, that of Babylon and that of Jerusalem, originated in this period, and the wall with which Judaism has now surrounded itself, was built during this period. The second period is that of mysticism and philosophy, a field in which the Jews did not originate as much as they adopted from others. The Jews brought the treasures of ancient Greek philosophy from the East to the West and incorporated the teachings of Zoroaster into their Cabala. The new period with which we are now concerned took its course as follows: When the new era in Western Europe broke the outward fetters of the nations, and the European governments gradually granted civil and political liberty to Jews, the Jews of western Europe themselves immediately broke the intellectual bonds with which they had been inwardly bound up to that time. Impetuously and almost violently they seized all that Europe had to offer in the way of culture and education and in a few decades reached the full height of European intellectual life, in the hope that now they would at last be able to get away from the misery they had so long endured.

But these fortunate ones represented only a small fraction of the nation which is scattered over five continents, for in eastern Europe the Jews were obliged to continue in their miserable bondage, and the happiness of the Jews in western Europe was only of brief duration. Scarcely had the Jews begun to feel at home in their new freedom, when the Christian nations fixed a great gulf of racial and nationalistic separation between themselves and the Jews, and created new limitations for their social and political restriction. As the general prosperity of the Jews increased and their competition in trade and commerce made itself felt, a bitterly hostile anti-Semitism, entirely unworthy of Christians, grew up.

In sharp contrast to their material prosperity the religious life of Jews in this period showed an irresistible decline, which even the so-called reformation of their worship and religious customs hastened rather than retarded, while the anti-Semitic movement had the effect of causing the more advanced Jews to abandon Judaism, asking for admission into the Christian churches for themselves or their children.

As a natural reaction, both against anti-Semitism and against the movement toward Christianity, toward the close of the nineteenth century, Zionism came upon the scene. Its aim was to unify the nation, to establish a Jewish state in Palestine and to create a legally secure place of refuge for persecuted Jews in all parts of the world on a purely political basis.

ZIONISM

This awakening of Judaism is an unforgettable experience for all who have passed through it. There is something unique and uplifting

about this new enthusiasm for the thought "On to Zion!", this awakening of a yearning after Zion. The whole Christian world, in so far as it lived in the prophecies of the Scripture, gave attention: This seemed to be the beginning of the fulfilment of the great promises for the future, which had been given to Israel. It was thought that the conversion of the people could now be easily expected, since both elements, the return of Israel from the dispersion among alien nations into the Holy Land, and a conversion from its error and unbelief to the obedience of faith, are closely connected in the word of God.

And the rapid fulfilment which this longing seemed to find was as wonderful as the coming of this yearning for Zion in the soul of the nation after 1900 years of sojourn among Gentile nations. More quickly than anyone could have thought, or expected, the world war made the Zionist Utopia a reality when a national home was guaranteed to the Jewish people.

Thus, once again and over night, as it were, was Palestine set in the center of the stage of world politics and drawn into the course of historic events. Until the world war Palestine had been little more than a goal for the pilgrimage of the adherents of the three great related religions, which owe their origin to this little land, a land which lived on its religious past and was therefore justly called the "Holy Land".

But ever since the awakening of Zionism this land has been for Jews a land with a future although the Jews had never ceased to remember the home land. "Next year in Jerusalem!" was and still is the greeting of pious Jews at the close of the Passover and the Day of Atonement. But this was only a pious wish or hope, the fulfilment of which was expected only in the distant future. Zionism labored to bring this future nearer, and judging by outward appearances its hopes seem to be nearly fulfilled, for Palestine was guaranteed to the Jews by the League of Nations as national home under the mandate of England. It was a historic and dramatic moment, when General Allenby on December 11, 1917, with bared head, entered the Holy City at the head of his troupes, after it had been evacuated by the Turks. The Jews were just observing the first day of their Chanuka festival to commemorate the delivery of their country and the cleansing of the temple by the Maccabees. Since that day the Holy Land again has a history.

Today conditions are such that Christians cannot be too urgently advised to control their expectations in regard to the fulfilment of prophecies concerning Israel. Not only does Zionism possess nothing in the way of a preparation for the Kingdom of God, but it actually has the plainest characteristics of the contrary. Zionism, as we see and know it, is merely another attempt to master the fate of Israel in human strength, without God, and, by way of self-redemption to break the curse resting upon the people.

In order to establish this contention a somewhat detailed analysis

of Zionism is necessary. There are three main phases in Zionism and confusion inevitably results unless they are clearly distinguished. These three phases of Zionism are religious, economic and political.

The religious phase of Zionism, also called biblical Zionism, is an important element of orthodox Jewish faith, which is rooted in the Messianic prophecies and hopes of the Old Testament. The Messianic prophecies of the Old Testament contain the following elements: (1) the gathering of Israel in Palestine from all the ends of the earth, (2) the re-establishment of the temple and its worship (including the bloody sacrifices), (3) the re-establishment of the priesthood and the monarchy, (4) all this finds its climax in the coming of the Messiah, whom Jehovah will send and who will redeem his people and bring the nation to the knowledge of God. Nor must we overlook the eschatological element which—and here orthodox Judaism agrees with the later prophets—represents the idea that God alone without human assistance will accomplish all this. This is biblical Zionism.

These doctrines are intrinsically connected with another doctrine, viz., "that the Jews are the chosen people of God". Orthodox Judaism may be said to rest upon the following pillars: (1) The belief in one God. (2) The belief that the Jews are his people. (3) The belief in a Messiah as God's messenger, to be sent to redeem his people and all mankind. (4) The belief in the return of the Jews to their national land. (On the subject of orthodox Judaism the reader is referred to M. Friedlaender's "The Jewish Religion," pages 156-163). It is apparent that orthodox Zionism assumes an indissoluble connection between religion and nationality.

Orthodox Zionism thus stands for the idea that the promises will not be fulfilled by ordinary human means, nor through the league of nations or a peace conference, but only through God himself and in God's own time. Religious or biblical Zionism therefore can hardly be transformed into an active political movement.

The economic phase was the real beginning of modern Zionism. Its beginnings go back to 1881, when the shameful oppression of the Jews in Russia began, supported by the absolute imperial authority of Alexander III., and conducted by the spiritual head of the Russian church, Pobjedonoszew. It was the policy of this government to convert Protestants and Mohammedans, and to surrender the Jews to popular hatred. The May laws of 1881 excluded the Jews from all the larger cities, from a number of rural provinces and from every trade. Only a limited number of cities were open to them, where they were allowed to live in a clearly restricted section. In the same year a movement in Odessa, conducted by Pinsker, a physician, began which called itself "a movement for self-liberation". This meant that the Jews themselves were to seek a country where they could develop freely and cultivate the soil without restriction on the part of any government. Pinsker, however, was indifferent as regards Palestine, but as the Holy Land, or Land of the Fathers, had a greater attraction and a stronger

appeal than any other, this new movement came to be called "Chovebeh Zion", "Lovers of Zion". This movement soon began to spread and as its chief aim was to find a land, where the Jews could develop freely on a purely economic basis without political aims, it was generally welcomed in Germany and America. As a matter of fact the first Jewish colony of these "lovers of Zion" was founded in 1882 and others followed. If Zionism had now limited itself to improving the economic condition of Eastern Jews, it would probably not have found any opposition. But the publication in 1896 of Dr. Teodor Herzl's book "The Jewish State" put another face on the matter. This was the birth of political Zionism.

In his book Herzl makes clear that the Jews are still a peculiar people with a particular nationality and that they need only to possess a country of their own to become capable of organizing their own government and assume their rightful place among the nations. Furthermore, he believes that the solution of the Jewish question can be found only in the founding of a Jewish state.

Thus Zionism strives not only after economic liberation but also after a political homeland. To Herzl Palestine, the home of their fathers, would become such a homeland. He soon succeeded in his effort with the assistance of Max Nordau, physician and author, and after securing a few more adherents, they called themselves "Zionists" and undertook an energetic propaganda. They chose this name because at that time no name was more precious among Jews the world over than Zion, the ancient seat of David's monarchy, and the desire to see the throne of David again established had been for many centuries the fervent prayer of all Jews. At the same time Dr. Herzl and his companions wanted all religious thoughts and motives, and even the Messianic ideas, excluded from their plan. They were interested only in national and political purposes; for the new Jewish state was to be an entirely modern, purely politico-social government, in which all Jewish parties, reformers, socialists and atheists, as well as Talmudists and Chassidim, were to live on an equal footing—with the exception of Jewish Christians—and where all were bound together by their tribal and racial consciousness.

Just not Zionism is generally regarded in a favorable light. Since the Balfour declaration guaranteed to the Jewish nation a national home in Palestine, and since England as a mandatory power has placed the political representation for Jewish affairs in the hands of a Jewish executive official, all eyes are turned toward Palestine. The prospects for a Jewish Palestine seem bright indeed,—but they merely seem so, for the difficulties are kept from the public as much as possible. In reality the situation in Palestine is not at all as bright as Dr. Chaim Weitzmann, president of the Zionist movement, pictures it to us. Immigration had to be greatly limited, because naturally the country still offers all too small possibilities for making a living. Two-thirds of the approximately 50% of the cultivatable soil is in the hands of fellaheen.

Only a small portion of this consists of large estates, and only large estates are desirable for colonization. Opposed to the 100,000 Jews, who represent an unharmonious mixture without parallel anywhere, is an Arabian population of 600,000 souls. The public learns nothing of the determined resistance on the part of the Arabs, which often leads to bloody skirmishes. The Arabs so far have refused any and all cooperation. As a condition of such cooperation they insist that the government recognize the following demands: (1) Palestine must remain Arabian and must be kept free from all foreign Zionist rights or influence, (2) Arabian must be the official language of the country, (3) Non-recognition of the Balfour Declaration, (4) establishment of a democratic government in the full sense of the word.

Thus Israel Zangwill, the Anglo-Jewish poet and one-time Zionist, is not far from right with his opinion, which by the way, sounds somewhat like a death sentence, when in October, 1923, during the American Jewish Conference, he declared: "England meant well in so far as she thought it possible to solve the Jewish problem by means of her policy. The Jewish national home in Palestine at this moment, however, is just as little Jewish, or national, or a home, as any other land, where Jews live in the dispersion, and Palestine is really a land where the Jews live in dispersion. Political Zionism is dead". The latest developments within Zionism prove the correctness of Zangwill's assertion.

In February, 1924, a Jewish Non-partisan Conference was held in New York to consider Palestinian problems. The problems of the Jewish Agency (a group of leading Zionists who are recognized by the British government as representatives of the Zionists of the world) and of assisting in the economic rebuilding of Palestine were considered, and committees were appointed to devise ways by which non-Zionist Jews could help forward the work of restoring Palestine. A second conference met in New York, March 1, 1925, with Dr. Ch. Weitzmann, president of the World Zionist Organization, present. The conference entered into an agreement which opens the way for the participation of American non-Zionist Jews in the Jewish Agency.

"The American Hebrew", a non-Zionist journal, commenting editorially on the achievement of the non-Zionistic Jews of America, says: "This new concession brings a united American Jewry behind the rehabilitation of Palestine. The Zionists will continue to foster their political aspirations, no doubt; but the non-Zionists will no longer be bound by the nationalistic implications in Zionism which they could never accept, and under which they could not and would not participate in the Palestinian work."

At the last congress in Karlsbad, in August, 1923, those present, impressed by the existing difficulties, recognized that the present situation in Palestine offers no security for a national home land.

Similar pessimistic views are heard among the intellectual Zionists. Their aim is chiefly—with the assistance of the national movement—to create a Jewish civilization. Their best known and most

important representatives are Martin Buber, the mystic, and Achad Haam, the nationalist. In Buber's journal ("Der Jude" No. 10, 1923) Nahum Goldmann has this to say concerning the last, the 13th, Zionist congress: "We were not yet ready for the world-wide political recognition of our claims to Palestine. This is very evident from the events of the last few years which have shown that the Jewish people as a whole have not the strength or the energy to bring the sacrifices in effort and money which would have been necessary to transform the promises of the Balfour Declaration into a reality." In the same journal (No. 5, 1923), Achad Haam, the nationalist leader, writes: "When a land is destroyed but the people still possess life and vigor, a Zerubabel, an Ezra and Nehemiah would carry the people along with them and again establish the nation; but if the people themselves have been destroyed, who can then arise to save them and whence shall their help come?" Thus asks the Jew. The Christian knows the answer, but he has not yet given it to the Jew.

THE KINGDOM OF GOD

But even Christians ask: "Lord, dost thou at this time restore the kingdom to Israel?" and the Lord answers: "It is not for you to know times or seasons which the father has set within his own authority, but ye shall receive power, when the Holy Spirit is come upon you." Since that time only a very few have learned that the Kingdom of Christ recognizes no empires or nations. The Kingdom of Christ, like its symbol, the cross, knows only human beings who need redemption and are capable of being redeemed. If therefore we ask, what is the significance of Zionism, as it has been described, for the development of the Kingdom of God? we believe that this question is best answered by again making clear what, in Jesus' opinion, is the basis of the Kingdom of God. Here also the world war has had its effect. Christians are beginning to reconstruct their old one-sided (because nationalistic) idea of God and his Kingdom. The war has forced us to revise our ideas concerning God and the world. Gradually we are beginning to understand that the Kingdom of God can neither be built upon a national basis nor have national aims.

Strictly speaking, the roots of the Jewish nation and of the sufferings of the Jewish people are found in the Messianic idea. In the writer's opinion the Messianic idea is at the bottom of the peculiar position and exclusion of Israel. In this idea we find the contrast between Jews and the other nations; on this Messianic idea hinges also the attitude which the Jews have taken toward Christianity. During the centuries the Messianic idea of God's Kingdom and the Christ idea of the Kingdom of God opposed each other and still do so.

Jesus of Nazareth had proclaimed the coming of the Kingdom of God to his people and had by word and deed proved himself the man sent of God who had authority to establish the Kingdom of God in the way in which God wanted this done. He had also gathered disciples from the lowest and most uneducated classes of the people, who were

to become his assistants in his work. But he began his work in a way and with means which seemed entirely unacceptable to the great and the powerful, to the priests and the scribes, because it seemed inadequate and impracticable. Political liberty seemed to them an absolutely necessary condition for the coming of the Kingdom. They therefore held that the times and the circumstances were unfavorable and regarded the man with his handful of disciples as unable to carry out so great and difficult a task, contending that he was not entitled to undertake it. What was peculiar, remarkable and unheard of in the appearance of Jesus and the carrying out of his plan was the fact that he disregarded all materialistic and political ways and means and employed only purely moral methods for gaining his point. He alone recognized that if the Kingdom of God was to be established in the world, the political regeneration of a nation or a people must be preceded by a social regeneration, and that a social regeneration could come only as the result of a moral regeneration and an intellectual and moral awakening of the nation. He realized very clearly that the things of God could not be begun outwardly or with earthly means, but only from within and with spiritual means. That is why he taught that the Kingdom of God was not of this world as are the kingdoms of this world, but had its beginning within the hearts of men. The kingdom of peace and love, of justice general welfare cannot be established by force of arms and does not need such methods for its establishment and maintenance as do the kingdoms of this world.

He thus demanded, above all, of those who would have a part in the Kingdom of God, a change of mind and of life, a different attitude in their hearts toward God and their fellowmen. He emphasized that the Kingdom of God could be brought about only by means of a religious and moral rebirth of the individual and the people as a whole. To him, accordingly, the Kingdom of God, true to its divine character, was first and foremost religious and moral, then social, and finally political. A kingdom established with outward earthly might and power can be maintained only by these methods and can, therefore, never become a Kingdom of God, where righteousness and peace have kissed each other and where swords are made into ploughshares. Jesus understood very well that the Kingdom of God had to be established on a quite different basis than that of the kingdoms of this world, because its nature was higher. It was not human, but divine. The Kingdom of God can be established only on a purely moral basis by purely moral means, because it is not to serve the selfishness, ambition and tyranny of despots who rule by force; it is not to be a military or tyrannical government, but a kingdom of salvation, that is, a kingdom of human kindness and welfare, of peace and bliss, glorifying not a nation, a king or priest, or even a temple, but God alone.

Thus Jesus conceived the Messianic idea in purely divine idealism in great contrast to the opinions of the people as well as of their leaders. But because Jesus' idea of the Kingdom of God did not harmonize

with the idea of the people, because Jesus thought to realize his ideal of the Kingdom of God according to its spiritual being as proclaimed by the old prophets, the masses of the people did not understand him and the rulers of the people rejected him. They preferred to have him suffer death alone rather than destroy, as they thought, the whole nation with his impracticable dreams and plans.

And they did what they set out to do. He alone died, but he died for all and through his death on Good Friday he accomplished more than did his people through all the Christian centuries. He has established a kingdom in which all its true members recognize themselves as brothers, a kingdom which knows no difference of nationality, race, language or color. It is the kingdom of him whom we address as "Our Father". This kingdom makes its own way in the world. It has vim and vigor and virtue enough to overcome everything and anything that hinders its progress, and is able to make all opposing forces and influences serve its interest and its progress.

Now we ask, Is it possible that such small national political movements can have any significance for the development of a kingdom which exists for the purpose of filling other movements with the spirit of the Father, who knows of no distinctions? The Kingdom of God influences other movements, but is not influenced by them, at least not as far as its chief and ultimate goal is concerned. The solution of the Jewish problem lies in the hands of Jesus Christ, and the salvation of Israel as well as that of all other peoples is anchored in the cross on Calvary.

An Abandoned Sunday Auto Ride

BY W. H. VAIL

A pastor was called upon to supply one of the pulpits in Albany for the month of July, and was quartered at the Teneyck on the Sabbath he spent in the city. One Sunday morning, as he sat at the breakfast table, he noticed a gentleman, lady and two boys seated at another table. Upon finishing his meal, the gentleman came and spoke to the pastor, recalling the fact that they had met the summer before in Albany, although he was a resident of Pittsburgh.

After a few remarks, the gentleman asked, "Well, Dr. McDowell, what do you think I am going to do today?"

"Why," replied the pastor, "of course, you are going to attend church this morning, with your family, and after spending the afternoon quietly with them, you will all go to church again in the evening."

"No; I am not going to do anything of the kind," was the rather curt reply.

"Well, then, what are you going to do today?" inquired the pastor.

"I am going to take a seventy-mile ride in our auto, with my family, to enjoy this beautiful day. You see, it is this way: When I was young, I was brought up to observe the Sabbath in the strictest way,

according to the customs of the United Presbyterian Church. We went to church at least twice every Sabbath, studied the Catechism and Bible; and now that I have grown up I mean to enjoy myself. The trouble is I had too much of the fourth commandment in my younger days, you see."

"Well," said the pastor, "what are you going to do with the fifth commandment, the sixth, the seventh, and all the rest? Did you have too much of them also in your younger days, and are you going to throw them all overboard?"

NEGLECTS COMMANDMENT THAT IS OBJECTIONABLE

"Oh, no; there is a difference between the commandments," said the friend.

"I fail to see any difference," replied the pastor; "they all belong to the same moral code, and they must stand or fall together."

"Then you think it is wrong for us to go on this ride?" asked the friend.

"I know it is wrong; and you know it is wrong, just as well as I do," said the pastor. "Brought up as you were to honor the Sabbath day, to keep it holy, you do not need me or anybody else to tell you how to spend today."

"Then you think that I will be lost?" said the friend.

"I don't think you will be lost—you are lost. The feature of futurity does not enter into the proposition," replied the pastor, with emphasis.

"Then you think, of course, that I will go to hell?" persisted the friend.

"You ought to go to hell," was the quick rejoinder. "You deserve an awful punishment for turning the holy Sabbath into a day of pleasure. Now, stop right here. I want to tell you what I have been thinking about all this time. You will be surprised to learn that I have not been thinking once about you or your punishment. You have never entered into my mind. I have been constantly thinking about those boys of yours, and wondering what they are coming to one of these days, as they pass on to years of maturity and consequent liberties. If you, with all your strict, puritanical bringing up, have swung off to the extreme of making God's holy day a mere pleasure day, and thrown overboard his divine law, where are they going to swing to? For, as sure as fate, they are going to vibrate away from their training, as they are now having it, just as far as you have done. Rest assured of that fact, and whatever your punishment may be, I am thinking of them, and where they will land one of these days."

And so they parted—the pastor to his morning services, and the family to take their ride over the hills.

AUTO PARTY RETURNS IN TIME FOR LUNCH

Imagine the pastor's surprise, upon his return to lunch at midday, in the same room, to see the little family of four members seated around their table at lunch.

"You have returned very quickly from your seventy-mile ride," commented the pastor.

"We did not take it," was the reply.

"Was the machine out of order, or did you have an accident?" asked the pastor.

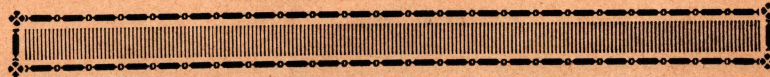
"No," said the friend. "We did not take the ride. We started, and went about twenty miles, when actually I could go no further. After our talk this morning, I was afraid to go on, and so we turned around and came home."

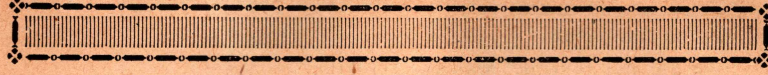
"I trust," said the pastor, "that in the future a higher feeling than fear will act to prevent your breaking God's holy day. I am glad that in this instance fear acted; it may be a spiritual impulse, in the future, that will enable you to enjoy the Sabbath day the right way."

"What is more," said the friend, "never again will I run an auto a mile on the Sabbath day, after our talk this morning."

* * * *

Fully another year passed, and the other day the pastor and friend met on Fifth Avenue, New York. After the usual salutations upon meeting unexpectedly, the friend, putting his hand upon the pastor's shoulder, said: "My boy has been awfully sick this summer; it has been a long and painful illness, and he is only now slowly recovering; and you do not know what a joy it has been to me, these long, weary weeks, to have the feeling that I have set a good example before these boys." The tears were flowing down this strong man's cheeks, as they talked on that crowded thoroughfare, and it was not necessary for the one to tell or for the other to inquire, as to what was referred to in the past, when he spoke of the good example.





'Tis Christ for Me to Live

REV. W. F. DEIBERT

'Tis Christ for me to live,
And gain for me to die;
To Christ myself I give,
His peace alway is nigh.

With joy I'll hence depart,
My Brother, Christ, to see,
And love him from the heart
Throughout eternity.

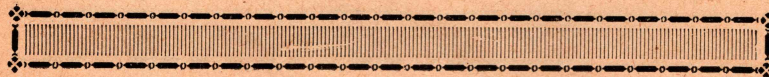
My cross I well can bear,
All anguish, pain, and need;
His Cross doth bring God near,
I see his five wounds bleed.

When all my powers are gone,
And uttered my last word,
When my last breath hath flown,
My parting sigh hear, Lord.

When thought and feeling flee,
In weakness fade away
As faintly flickering light
Yields up its dying ray,

Lord, let thy sleep descend
In gracious calm on me,
My day serenely end,
Thy will my song shall be.

So let me to thee cling,
As tendrils of the vine,
My life from thee e'er bring,
Forever, ever thine.



A Survey of the Synod by Districts, 1924.

| Districts and Mission Territories | Pastors | Congregations (Main and Affiliated) | Souls | Value of Property | Confir- mands | | Sunday School | | Contributions | |
|--------------------------------------|---------|--|---------|-------------------|------------------|---------|------------------|----------|----------------|----------------|
| | | | | | German | English | Enrollment | Teachers | For Church | For Kingdom |
| | | | | | | | | | | |
| 1 Atlantic | 40 | 43 | 24,077 | \$ 2,012,700.00 | 48 | 577 | 7,411 | 741 | \$ 299,744.29 | \$ 33,898.37 |
| 2 Colorado | 16 | 19 | 2,521 | 103,800.00 | 145 | 16 | 1,110 | 87 | 22,665.22 | 2,825.95 |
| 3 Indiana | 114 | 124 | 48,338 | 4,755,350.00 | 18 | 1,169 | 22,530 | 1,848 | 541,038.05 | 145,056.03 |
| 4 Iowa | 75 | 85 | 19,648 | 1,224,050.00 | 70 | 440 | 9,367 | 690 | 166,301.72 | 47,856.65 |
| 5 Kansas | 29 | 46 | 6,356 | 503,700.00 | 28 | 119 | 3,359 | 298 | 59,688.52 | 13,806.07 |
| 6 Michigan | 77 | 86 | 34,152 | 2,957,600.00 | 78 | 746 | 11,788 | 1,062 | 335,271.67 | 72,361.43 |
| 7 Minnesota | 55 | 88 | 16,474 | 1,193,650.00 | 157 | 294 | 2,941 | 255 | 150,754.00 | 24,998.00 |
| 8 Missouri | 124 | 117 | 44,364 | 3,293,082.72 | 133 | 1,185 | 17,077 | 1,667 | 508,575.16 | 143,411.69 |
| 9 Nebraska | 25 | 29 | 6,886 | 390,470.44 | 114 | 87 | 1,967 | 187 | 62,370.78 | 17,925.64 |
| 10 New York | 55 | 58 | 36,524 | 2,980,600.00 | 7 | 683 | 11,633 | 995 | 450,130.00 | 64,556.00 |
| 11 North Illinois | 149 | 123 | 55,280 | 5,102,727.00 | 127 | 1,882 | 20,213 | 1,783 | 841,616.03 | 204,162.76 |
| 12 Ohio | 60 | 78 | 36,156 | 2,680,277.00 | — | 714 | 16,625 | 1,299 | 451,740.50 | 81,701.17 |
| 13 Pacific | 27 | 20 | 2,441 | 206,172.45 | 22 | 43 | 548 | 67 | 26,811.89 | 6,248.31 |
| 14 Pennsylvania | 24 | 31 | 11,588 | 1,346,300.00 | — | 237 | 5,069 | 404 | 106,607.30 | 21,301.38 |
| 15 South Illinois | 91 | 115 | 35,318 | 2,102,300.00 | 64 | 818 | 12,972 | 1,261 | 331,135.12 | 46,206.26 |
| 16 Texas | 35 | 62 | 14,937 | 648,550.00 | 312 | 149 | 3,903 | 316 | 75,806.82 | 23,229.70 |
| 17 West Missouri | 32 | 36 | 9,465 | 1,034,000.00 | 45 | 182 | 4,591 | 389 | 106,044.78 | 34,391.53 |
| 18 Wisconsin | 75 | 96 | 40,317 | 1,844,300.00 | 271 | 992 | 8,205 | 874 | 271,128.55 | 51,950.28 |
| 19 Washington | 12 | 9 | 1,328 | 57,000.00 | 41 | 22 | 527 | 61 | 11,880.87 | 1,606.81 |
| 20 Canada Mission | 1 | 3 | 290 | 14,500.00 | 13 | — | 140 | 8 | 359.00 | 128.76 |
| 21 Montana Mission | 6 | 11 | 1,060 | 25,600.00 | 51 | 4 | 381 | 25 | 2,947.08 | 926.33 |
| | 1,122 | 1,279 | 447,570 | \$34,476,679.61 | 1,744 | 10,359 | 162,357 | 14,316 | \$4,882,498.33 | \$1,048,559.97 |

"And Time Is Fleeting"

Second after second rapidly passes from our grasp. The endless chain of these swiftly passing seconds we call time. Time belongs to us; it seems like a boundless and inexhaustible capital from which we may constantly withdraw without adding either interest or new capital. Time is our own. A wonderful gift of God—of which we must one day give an account. It is our own, but we can waste it—it is a gift—abuse it and make sad mistakes in the reckoning of it, even though we were the most skillful mathematicians. Every one of us receives a certain amount of time for coming into being, for growing and living.

What is true of individuals is also true of an organization, of our Synod, which has the purpose of working and living, with a like mind and a like will and, since we are especially concerned with the Kingdom of God, with the same obedience.

It is well and wise to review once in a while at the end of similar divisions of time, to add and divide, and to discover what has been accomplished or not accomplished in this length of time.

Here is, for instance, the column headed "Spiritual Life", and we find Sunday school and confirmation instruction, baptisms, weddings, funerals, and what was said there; the sermons also appear, good, bad, or indifferent. Church attendance also is shown. The four-fold soil, with its careless, hard-hearted, and salvation-seeking hearts can not be ignored. The observance of and attendance at the sacraments, prayer, benevolences, friendship, fraternal fellowship, love, and many other smaller and larger occasions and events are inscribed on the credit and debit account of life's ledger for pastors, members of church councils, church members, brotherhoods, women's and young people's organizations. And all of us, leaders as well as those who follow must admit: "Yea, Lord, our spiritual life is nothing to be proud of! We have dragged Thy church into the world and the world into the church. In our hearts there dwell side by side worship of God and the quest for pleasure; hypocrisy, lack of love, and covetousness, beside moods of repentance and faith and love. It has been up and down in our heart and mind and many of us, in spite of serious efforts, have nevertheless not been able to work their way to the cheerful confession: "I am Thine, say Amen, thou forever!" But we do not despair; we know that God gives us faith to will and to do. May he help us to do better!

Outward Appearances

Man looketh on the outward appearance—the Lord looketh upon the heart. Nevertheless we know that many outward appearances reflect the inward life. When we remember that during 1925 the Synod has succeeded in completing and dedicating its new theological Seminary, and that during this period more money has been given for this purpose and for the quiet and regular carrying on of all our denominational activities than ever before in the history of the Synod, we may surely conclude that the genuine faithful mind of the fathers is still

with us. During the year many earnest prayers must also have been sent up to God, and many deep and earnest sermons must have been preached, else we would not have achieved what we did. But if we are thinking only of ourselves as we think of this and not of the goodness of God which worketh all things in us, our sacrifices will be like those of Cain.

As a church we are still the branch on the living vine. If we abide in him we shall bring much fruit. And if we ask ourselves what we are and what we need, we must say that we have not departed from the godly spirit of the fathers. As a church we have in the past year also confessed before all the world that Jesus Christ is the heart and center of our message, that in him we find the only means of bringing the mortal souls entrusted to us into the right conscious relationship with God. Upon this foundation stone of true religion there may arise and develop a life that is pleasing to God in its relation to society, intercourse with others, business, the family, with our neighbor and with neighboring nations.

We are conscious of our high aims and tasks and do not overlook or shirk the duty of making our due contribution to the solution of the religious and social tasks and problems in our national life. The needs of the nation are also our own. Neither on the pulpit nor in its literature has our Synod manifested dogmatic tendencies.

The Evangelical Synod is liberal-minded. Many who formerly served in other denominations have found a place with us and are laboring for the glory of God. The Synod does not desire a mechanically formal Christianity or churchianity, but a living relationship of the individual with God and his Christ. But while the Synod is liberal-minded, it is never modernistic, as the word is used today, nor is it fundamentalistic, although it considers the fundamental truth of the religion of Jesus as essentially indispensable for the right relationship with God. The Synod is therefore positive-liberal, but the Synod will never set up its conception as a criterion of faith or as a standard according to which others are infallibly to be judged, nor does she undertake to deny or adjudge salvation to anyone. Each one stands or falls to his Lord alone.

We need many young men from our churches who are ready to enter the service of the church. We have a beautiful new Seminary which easily provides room for 135 students. As long as we have less than 120 students we cannot count on a normal development of the Synod. With classes of only 15 to 25 members we shall barely cover the loss through death and retirement. There is not lack of work, but a great lack of laborers.

It is absolutely necessary that every pastor find at least one young man every five years who is ready for a call to the ministry. This is so important and so closely connected with the Synod's tasks that our best men must find ways and means to meet the need.

Christian Education

Christian instruction is the only safe method in which we may, will, and must give the faith of the fathers to the children and the one way in which the Kingdom of God comes and the conscience of the church is quieted. God's word to his people, "These words which I command thee thou shalt teach diligently unto thy children," still hold good. Systematic instruction of children and young people in the Christian religion during the critical age between 10 and 18, given conscientiously and with a believing heart, is the one guarantee we have for Christian thinking, Christian feeling, and Christian conduct.

It is a most regrettable fact that forty percent of our growing youth is growing up with a very primitive knowledge of the living God, if not without any knowledge of him at all, to say nothing of a consciousness of responsibility towards this God.

Schemes for reforming the world have been constructed without regard for the Carpenter's Son of Nazareth or the wise and eternal God. All these things, however, cannot conjure up a peaceful and Christian brotherhood. Do Christian churches want to bless these things and set up the cross of Christ on the sand of human wisdom? Surely not. This would mean to put the stamp of justice upon war. As a Christian church it is our duty to educate our young people according to the word of Christ, "Render unto God the things that are God's and unto Caesar the things that are Caesar's."

May God thus give us courage and faith, strength, wisdom and skill, together with joyful obedience toward his will that we may be able to carry out the many tasks pointed out to us by the General Conference to the glory of his name.

John Baltzer, President General.

Why He Cobbled Shoes

A good story is told about Dr. Carey. The pioneer missionary was a shoemaker, or rather, as he himself put it, a "cobbler."

He used to go about from village to village preaching, his soul filled with the love of God. One day a friend came to him and said: "Mr. Carey, I want to speak to you very seriously."

"Well", said Mr. Carey, "what is it?"

The friend replied: "By your going about preaching as you do, you are neglecting your business. If you only attended to your business more you would be all right, and would soon get on and prosper, but as it is you are simply neglecting your business."

"Neglecting my business?" said Carey, looking at him steadily. "My business is to extend the kingdom of God. I only cobble shoes to pay expenses."—*Selected.*

Bequests and Foundations

From Sept. 1, 1924, to Sept. 1, 1925

| | |
|---|------------|
| From Dana Klages estate, Freeport, Ill., for Eden Seminary.... | \$ 100.00 |
| Aug. Mertens, Erie, Pa., for the Synod | 200.00 |
| Mrs. Katharine Arndt, Detroit, Mich., for Foreign Missions.... | 25.00 |
| Paul Rondi, Louisville, Ky., for Educational Institutions..... | 372.00 |
| Wm. Tempel estate, Higginsville, Mo., for Eden Seminary..... | 50.00 |
| Mrs. A. Ruegg, Fremont, Neb., for Pension Fund | 386.18 |
| Mrs. Mary E. Kley, Dayton, O., \$50 each for Pension Fund and Eden Seminary | 100.00 |
| Philip Straudler, Tiffin, O., \$472.45 each for Elmhurst College and Eden Seminary | 944.90 |
| Mr. Henry Goetz, Mansfield, Ohio, for Eden Seminary | 93.70 |
| Mrs. L. Knauss, widow of the late Rev. L. Knauss, \$25 each for Elmhurst College and Eden Seminary | 50.00 |
| Total | \$2,321.78 |

Gratefully acknowledged,

Rev. H. Bode, D.D., General Treasurer.

Mr. Henry Goetz, Mansfield, Ohio, for scholarship, Elmhurst
College, 1924, \$1,000; 1925, \$1,093.70; total\$2,093.70

Gratefully acknowledged,

Rev. J. Kircher, Treasurer, Seminary Board.

Life Annuities

Life annuities offer a good and practical way of bequeathing money to the church during one's lifetime and thus avoiding unpleasantness and difficulties in carrying out a last will and testament. It is not as well known as it should be that the Synod gladly accepts such life annuities, and pays interest on them. Those desiring to leave money for Kingdom purposes may do this during their life time, at the same time designating what branches of the Synod's work are to receive the benefit after their death. The donors may then be absolutely sure that their gifts will be used in full for the desired cause. Bequests made in this way cannot be tied up for years in court proceedings, nor can any part of them be used up for lawyers' fees. Such life annuities are an absolutely safe investment and prompt semiannual payment of interest is guaranteed by the Synod, the rate being governed by the age of the parties and a written agreement. A separate certificate is issued for individuals, and another jointly for married persons. These investments are not only absolutely safe but also permanent, i. e., they need never be renewed; they are also profitable, tax-exempt, cause no expense to the investor and relieve the donors of many petty worries. Even if the owner should lose his certificate, the interest payments will continue regularly.

Inquiries, as well as money for life annuities should be sent to the General Treasurer, Rev. H. Bode, D.D., 1740 N. Euclid Ave., St. Louis, Mo.

Form of Bequest

Evangelical Christians desiring to make a bequest in favor of the Evangelical Synod of North America, or any one of its boards or institutions, should be careful to do this in the manner prescribed by law. Where several boards or institutions are to be remembered, a separate paragraph beginning "I give and bequeath," etc., should be made for each.

I give and bequeath to the . . . (German Evangelical Synod of N. A., of which Rev. H. Bode, St. Louis, Mo., is treasurer), (German Evangelical Missouri College [Eden Seminary] located at Webster Groves, Mo.), (Pro-Seminary of the German Evangelical Synod of N. A., located at Elmhurst, Ill.), (Board of Home Missions of the German Evang. Synod of N. A.), (Board of Foreign Missions of the German Evang. Synod of N. A.), (Extension Fund Board of the German Evang. Synod of N. A.), (Ministerial Pension and Relief Board of the German Evang. Synod of N. A.), the sum of dollars and the receipt of the treasurer thereof shall be sufficient evidence for the discharge of my executor.

The will should be attested by three witnesses (in some states three are required, in other states only two), who should write opposite their names their places of residence, (in cities, the street and number). The following form of attestation will answer for every state in the Union: "Signed, sealed, published, and declared by the said (name of testator) as his last will and testament, in presence of us, who at the request of the said (name of testator), and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." Some states require the will to be made at least two months before death.

Rev. H. Bode, D.D.,
1740 N. Euclid Ave.,
St. Louis, Mo.

Smiles

Fond Lover: "Dearest, do you really think I'm good enough for you?"

Truthful Girl: "No, you're not. But you're too good for any other girl."

Clerk: "If the boss liked to get off on Saturday afternoons as well as I do, I'll bet he wouldn't work."

Another Clerk: "Yes, and if he liked to get off as well as you do, he wouldn't be boss."

You can't stop people from thinking; the trouble is to get them started.

Evangelical Ministers Called to Their Reward

September 1, 1924, to September 1, 1925

PASTOR THEODORE FALK, born Nov. 9, 1846, in Germany, died Sept. 18, 1924, as pastor of Timothy Church, Chicago, Ill. (1)

PASTOR AUGUST GOETZ, born Jan. 17, 1864, in Buffalo, N. Y., died Dec. 6, 1924, as pastor of Bethlehem Church, Buffalo, N. Y. (2)

PASTOR CHRISTIAN FRIEDRICH WILHELM LAATSCH, born May 31, 1853, in Germany, died Jan. 17, 1925, as pastor of St. Peter's Church, Stone Church, Ill. (3)

PASTOR FRIEDRICH WILHELM HOHMANN, born April 28, 1862, in Germany, died Feb. 16, 1925, as pastor of St. Peter's Church, Pleasant Ridge, Ohio. (4)

PASTOR ADOLF GRABOWSKI, born May 30, 1863, in Germany, died March 4, 1925, as pastor of Immanuel Church, Saginaw, Mich. (5)

PASTOR FRANZ BOSOLD, born July 12, 1866, in Germany, died April 2, 1925, as pastor of St. Paul's Church, Mannheim, Ill. (6)

PASTOR OTTO T. L. KUHN, born June 21, 1853, in Germany, died April 25, 1925, as emeritus in Elmhurst, Ill. (7)

PASTOR KARL KISSLING, born Jan. 13, 1857, in Germany, died May 3, 1925, as editor of "Feierstunden" and the German Sunday school publications, St. Louis, Mo. (8)

PASTOR C. F. DIES, born Aug. 27, 1848, in Germany, died June 26, 1925, as pastor of St. Pauls Church, Town Line, N. Y. (9)

PASTOR GOTTHOLD MEINZER, born April 25, 1855, in Germany, died July 10, 1925, as emeritus in Marshalltown, Iowa. (10)

PASTOR AUGUST BLANKENAGEL, born Nov. 15, 1845, in Germany, died as emeritus, July 13, 1925, at Pewaukee, Lake Wis. (11)

PASTOR GEO. ESMANN, born Feb. 22, 1857, in Germany, died Aug. 11, 1925 in Cego, Texas as emeritus. (12)

PASTOR M. WEBER, born Jan. 13, 1858, in Germany, died Aug. 19, 1925, as emeritus, at Independence, Mo. (13)

PASTOR GOTTLIEB DANIEL WOBUS, born June 17, 1843, in Switzerland, died Aug. 31, 1925, as emeritus, at Monrovia, near Los Angeles, Cal. (14)



Pilgrimage

A little while, to wear the weeds of sadness,
To pace with weary step through miry ways;
Then to pour forth the fragrant oil of gladness,
Then clasp the girdle round the robe of praise.

Ministers' Wives and Widows Called to the Higher Life

September 1, 1924, to September 1, 1925



MRS. ANNA RATSCH, widow of the late Pastor Max Ratsch, born October 29, 1848, in Germany, died May 26, 1924, in Germany.

MRS. CAROLINE TANNER, widow of the late missionary, Pastor Theophil Tanner, born Jan. 2, 1857, in Switzerland, died Sept. 3, 1924, in Oklahoma City.

MRS. AMALIA RUEGG, widow of the late Pastor Kaspar Ruegg, born July 10, 1842, in Switzerland, died Sept. 27, 1924, in Fremont, Neb.

MRS. EMILIE STURM, widow of the late Pastor Gustav Sturm, born June 30, 1867, in Germany, died October 2, 1924, at Homestead, Mont.

MRS. PHILIPPINE KERN, widow of the late Pastor Jakob Kern, born June 22, 1838, in Germany, died October 5, 1924, in Cincinnati, Ohio.

MRS. ANNA MARIA ELISE BECKER, wife of Pastor E. J. Becker, Fergus Falls, Minn., born Aug. 8, 1877, in Homewood, Ill., died Nov. 13, 1924, at St. Cloud, Minn.

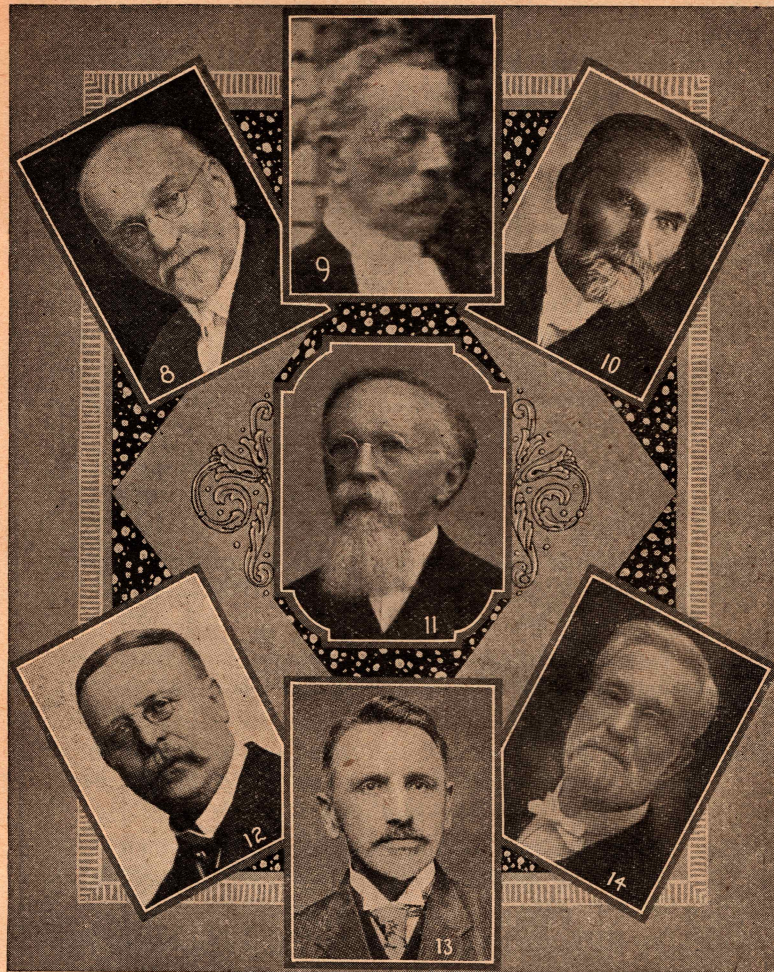
MRS. CHARLOTTE GRABOWSKI, wife of Pastor Adolf Grabowski, born Dec. 20, 1865, in Germany, died Nov. 28, 1924, in Saginaw, Mich.

MRS. HENRIETTA CAROLINE FRICK, widow of the late Pastor Johann Frick, born March 29, 1847, in Germany, died Nov. 28, 1924, in Evansville, Ind.

MRS. SOPHIE C. STORCK, wife of Pastor Theodor Storck, born Feb. 19, 1863, in Iowa, died Dec. 9, 1924, in Keokuk, Iowa.

MRS. WILHELMINE CHARLOTTE MUELLER, widow of the late Pastor Andreas Mueller, born Jan. 26, 1837, in Germany, died Jan. 2, 1925, in St. Louis, Mo.

MRS. KAROLINE GOFFENEY, widow of the late Pastor Martin Goffeney, born Aug. 1, 1859, in Germany, died Jan. 12, 1925, in South Bend, Ind.



Pilgrimage

A little while for patient vigil-keeping,
To face the stern, to wrestle with the strong;
A little while, to sow the seed with weeping,
Then bind the sheaves, and sing the harvest song.

Ministers' Wives and Widows Called to the Higher Life
September 1, 1924, to September 1, 1925



MRS. FRIEDERICKE FOERSTER, wife of Pastor Paul Foerster, born March 9, 1856, in Germany, died Jan. 30, 1925, in Norwood Park, Ill.

MRS. MAGDALENA KATHARINA KLIMPKE, wife of Pastor Ed. E. Klimpke, born Dec. 20, 1850, in Germany, died Jan. 31, 1925, in Aurora, Ill.

MRS. CAROLINE BALTZER, wife of Pastor J. Baltzer, born Oct. 17, 1862, in St. Louis, Mo., died Feb. 18, 1925, in St. Louis, Mo.

MRS. JOHANNA HELENE MARIE WAGNER, wife of Pastor Herman Wagner, born Oct. 23, 1873, in Germany, died March 4, 1925, in Bensenville, Ill.

MRS. EMMA HOLZ, widow of the late Pastor Julius Holz, born Sept. 30, 1859, in Carlinville, Ill., died March 21, 1925, in Carlinville, Ill.

MRS. LOUISE FEIL, widow of the late Pastor J. C. Feil, born April 4, 1841, in Germany, died April 4, 1925, in West Chicago, Ill.

MRS. MINNIE E. KRAUSE, wife of Pastor Wilhelm C. Krause, born Feb. 6, 1892, in Rochester, N. Y., died April 22, 1925, in Chicago, Ill.

MRS. CAROLINE KURZ, widow of the late Pastor David Kurz, born Nov. 19, 1842, in Germany, died June 13, 1925, in Louisiana, Mo.

MRS. FRIEDERICKE KATHARINE FETZER, widow of the late Pastor Johann Chr. Fetzer, born May 6, 1844, in Germany, died June 15, 1925, in Buffalo, N. Y.

MRS. GEORGIA ELLEN BALTZER, wife of Pastor Frederick Baltzer, born Oct. 20, 1858, in Elmhurst, Ill., died July 16, 1925, in Pittsburgh, Pa.

MRS. MARIE FANNY HOFHEINZ, widow of the late Pastor Chr. Fr. Hofheinz, born April 10, 1843, in Switzerland, died July 28, 1925, in Austin, Texas.

Official Directory

The General Officers

President—Rev. J. Baltzer, D. D., 2013 St. Louis Ave., St. Louis, Mo.

Vice-president—Rev. A. H. Becker, D.D., 1831 Carondelet St., New Orleans, La.

Secretary—Rev. G. Fischer, 671 Madison St., Milwaukee, Wis.

Treasurer: Rev. H. Bode, D. D., 1740 N. Euclid Ave., St. Louis, Mo.

The District Officers

1. *Atlantic*: President, Rev. F. H. Klemme, 106 E. 32nd St., Baltimore, Md.; Vice-president, Rev. Wm. Bourquin, 501 Ocean Parkway, Brooklyn, N. Y.; Secretary, Rev. P. Briesemeister, 128 N. Bromley Ave., Scranton, Pa.; Treasurer, Mr. Adam Friedrich, 118 Milton Pl., South Orange, N. J.

2. *Colorado*: President, Rev. J. Jans, 1736 Marion St., Denver, Colo.; Vice-president, Rev. A. Woth, 300 12th St., Greeley, Colo.; Secretary, Rev. Geo. Rath, 1205 E. 2nd St., Loveland, Colo.; Treasurer, Rev. E. Wagner, 11 5th Ave., Longmont, Colo.

3. *Indiana*: President, Rev. Wm. F. Mehl, 219 E. Broadway, Louisville, Ky.; Vice-president, Rev. Paul J. Gehm, Piqua, Ohio; Secretary, Rev. C. Held, 1008 E. 3rd St., Cincinnati, Ohio; Treasurer, Rev. F. A. Meusch, 222 E. Spring, New Albany, Ind.

4. *Iowa*: President, Rev. Karl Fauth, Clarence, Iowa; Vice-president, Rev. John Buescher, 611 Columbia St., Burlington, Iowa; Secretary, Rev. E. Seybold, Ackley, Iowa; Treasurer, Mr. John Blaul, Burlington, Iowa.

5. *Kansas*: President, Rev. H. Becker, Ellinwood, Kansas; Vice-president, Rev. F. Abele, Alma, Kansas; Secretary, Rev. J. Endter, Herndon, Kansas; Assistant Secretary, Rev. Th. Goebel, Marshall, Okla.; Treasurer, Rev. Th. Hauck, Eudora, Kansas.

6. *Michigan*: President, Rev. J. Wulmann, 1013 7th St., Port Huron, Mich.; Vice-president, Rev. W. Koch, 114 Seventh St., Grand Haven, Mich.; Secretary, Rev. A. Schoen, Manchester, Mich.; Treasurer, Mr. Chr. Schwartz, 9100 Peterson, Detroit, Mich.

7. *Minnesota*: President, Rev. A. Muecke, D. D., 430 S. Broadway, Stillwater, Minn.; Vice-president, Rev. T. J. Herrmann, 246 16th Ave., N., Minneapolis, Minn.; Secretary, Rev. O. Rapp, Minnesota Lake, Minn.; Treasurer, Rev. G. Mayer, 626 3rd Ave., S., St. Cloud, Minn.

8. *Missouri*: President, Rev. Paul Stoerker, 3510 Giles Ave., St. Louis, Mo.; Vice-president, Rev. J. W. Gaebe, R. R. 8, Jefferson Barracks, Mo.; Secretary, Rev. A. F. Alberswerth, Owensville, Mo.; Treasurer, Mr. Wm. Samel, 4323 N. Grand Ave., St. Louis, Mo.

9. *Nebraska*: President, Rev. G. Bode, Plymouth, Neb.; Vice-president, Rev. J. Abele, R. R. 3, Cook, Neb.; Secretary, A. F. Abele, Seward, Neb.; Treasurer, Rev. C. Eller, R. R. 1, Talmage, Neb.

10. *New York*: President, Rev. Carl Loos, 148 Eaton St., Buffalo, N. Y.; Vice-president, Rev. G. Siegenthaler, 617 Best St., Buffalo, N. Y.; Secretary, Rev. Paul Frankenfeld, 16 Peoria St., Buffalo, N. Y.; Treasurer, Mr. Louis Trost, 1341 Abbott Road, Buffalo, N. Y.

11. *North Illinois*: President, Rev. Ernest Rathmann, 740 S. Francisco Ave., Chicago, Ill.; Vice-president, Rev. Geo. W. Goebel, 1064 Cora St., Des Plaines, Ill.; Secretary, Rev. Edwin F. Mayer, Grant Park, Ill.; Treasurer, Mr. Wm. A. Harms, 5000 N. Kildare Ave., Chicago, Ill.

12. *Ohio*: President, Rev. Theo. Merten, 725 Reid Ave., Lorain, Ohio; Vice-president, Rev. Paul Pfeiffer, 211 W. Columbia St., Springfield, Ohio; Secretary, Rev. Ernst Irion, Millersburg, Ohio; Treasurer, Mr. Wm. Hazelbeck, Box 801, Portsmouth, Ohio.

13. *Pacific*: President, Rev. A. Meyer, 2015 15th St., San Francisco, Cal.; Vice-president, Rev. J. Nuesch, 1739 Trinity St., Los Angeles, Cal.; Secretary, Rev. Carl Saenger, 432 Cleveland St., Woodland, Cal.; Treasurer, Mr. B. Tennyson, 2631 Greenwich St., San Francisco, Cal.

14. *Pennsylvania*: President, Rev. J. L. Ernst, 600 N. Euclid Ave., Pittsburgh, Pa.; Vice-president, Rev. O. D. Hempelmann, 3551 Gerber Ave., N. S. Pittsburgh, Pa.; Secretary, Rev. L. A. Moessner, 1437 Juniata St., N. S. Pittsburgh, Pa.; Treasurer, Mr. John Steuler, 807 Stanton Ave., Millvale, Pa.

15. *South Illinois*: President, Rev. F. J. Langhorst, O'Fallon, Ill.; Vice-president, Rev. R. Kofler, Granite City, Ill.; Secretary, Rev. Adolf Friz, Pinckneyville, Ill.; Treasurer, Mr. J. C. Ludolf, Arcola, Ill.

16. *Southern* (temporary organization): President, Rev. J. P. Quinius, 2317 Napoleon Ave., New Orleans, La.; Vice-president, Rev. Wm. H. Aufderhaar, Cullman, Ala.; Secretary, Rev. Hilmer E. Neumann, 2713 Joliet St., New Orleans, La.; Treasurer, Mr. A. L. Rau, New Orleans, La.

17. *Texas*: President, Rev. J. Jaworski, 627 S. 8th St., Waco, Texas; Vice-president, Pastor C. Kniker, Cibolo, Texas; Secretary, Rev. R. Mohr, Rowena, Texas; Treasurer, Rev. G. Krebs, Coupland, Texas.

18. *West Missouri*: President, G. H. Freund, Higginsville, Mo.; Vice-president, Rev. F. C. Klick, St. Joseph, Mo.; Secretary, Rev. Silas P. Bittner, Sedalia, Mo.; Treasurer, Mr. Louis Bahrenburg, Sedalia, Mo.

19. *Wisconsin*: President, Rev. N. Niefer, 550 Russel Ave., Milwaukee, Wis.; Vice-president, Rev. E. J. Fleer, 1538 Eighth St., Milwaukee, Wis.; Secretary, Rev. E. C. Grauer, 312 Fifth St., Wausau, Wis.; Treasurer, Rev. R. Grunewald, 246 Sixth Ave., Wauwatosa, Wis.

20. *Washington Mission*: President, Rev. F. H. Freund, c. o. Y. M. C. A., Portland, Ore.; Secretary, Rev. E. Horstmann, Gresham, Ore.; Treasurer, Mr. Christian Hempick, Boring, Ore.

The Boards

General Board for Educational Institutions

Pastors F. Frankenfeld, Rochestér, N. Y.; R. Niebuhr, Detroit, Mich.; Julius Kircher, Chicago, Ill.; W. Hackmann, St. Louis, Mo.; J. E. Digel, Massillon, O.; Emil Jaeger, East St. Louis, Ill.; David Bruning, Baltimore, Md.; W. Mehl, Louisville, Ky.; H. Dinkmeier, Chicago, Ill.; Pres. S. D. Press, D.D., Webster Groves, Mo. (ex officio); Pres. H. Niebuhr, Ph.D., Elmhurst, Ill. (ex officio); Representatives of the following churches: Friedens, St. Louis, Mo.; Zions, Indianapolis, Ind.; First English Evang., Chicago, Ill.; First Evang., Burlington, Ia.; Bethel, St. Louis, Mo.; St. John, St. Louis, Mo. (not yet organized).

Board of Directors (Eden Theological Seminary): Pastors Paul Press, St. Louis, Mo.; J. W. Gaebe, Jefferson Barracks, Mo.; F. Krafft, St. Louis, Mo.; Pres. S. D. Press (ex officio); Representatives of the following churches: St. Peter, St. Louis, Mo.; Zion, St. Louis, Mo. The General Board will appoint three further members. (Not yet organized).

Board of Directors (Elmhurst College): Pastors H. Niefer, Milwaukee, Wis.; H. Brodt, Chicago, Ill.; F. Rolf, Rock Island, Ill.; K. Fauth, Clarence, Ia.; Pres. H. Niebuhr, Ph.D. (ex officio); Representatives of the following churches: St. Paul, Chicago, Ill.; St. Peter, Chicago, Ill. Six more members are to be appointed. (Not yet organized.)

Board of Directors (Oakwood Institute): Pastors: Paul Pfeiffer, Springfield, O.; Theo. Merten, Lorain, O.; F. G. Brune, Reading, O.; Pres. F. Kuether, Cincinnati, O. (ex officio); Representatives of the following churches: Philippus, Cincinnati, O.; St. Luke, Cincinnati, O. Three more members are to be appointed. (Not yet organized.)

Board of Directors (Robinson Academy): Pastors: C. Wolff, Ft. Worth, Tex.; Theo. Pfundt, Clifton, Tex.; Principal G. Nussmann, Waco, Tex. (ex officio); Representatives of Zion Church, Waco, Tex. Three more members are to be appointed. (Not yet organized.)

Executive Committees: (Not yet appointed).

The General Judiciary

Pastors C. C. Haag, Detroit, Mich, chairman; G. A. Neumann, Ann Arbor, Mich., secretary; Theo. Haas, Evansville, Ind.; J. Goebel, Chicago, Ill.; Theo. Irion, Oshkosh, Wis.; C. Held, Cincinnati, O.; Paul Frankenfeld, Buffalo, N. Y.; Teacher J. A. Michel, Chicago, Ill.; Teacher W. F. Moritz, St. Louis, Mo.; St. Peter's church, St. Louis, Mo.; Bethlehem, Milwaukee, Wis.; Salem, Rochester, N. Y.; St. Peter's church, Louisville, Ky.; St. Peter's church, Kansas City, Mo.

Central Board for Home Missions

Pastors F. G. Ludwig, Milwaukee, Wis., chairman; G. A. Schmidt, Denver, Colo., secretary; O. W. Heggemeier, Alton, Ill., treasurer; O. C. Haass, Detroit, Mich.; Chas. Enders, Washington, D. C.; W. L. Bretz, Columbus, O., executive secretary.

Board for Foreign Missions

Pastors C. W. Locher, Steubenville, O., chairman; Theo. Schmale, Pittsburgh, Pa., vice-chairman; S. Lindenmeyer, Portsmouth, O., corresponding secretary; Tim. Lehmann, Columbus, O., treasurer; E. Schmidt, Warren, Mich.; representatives of the following congregations: Bethlehem, Detroit, Mich.; St. Peter's, Buffalo, N. Y.; Rev. P. A. Menzel, D.D., 2951 Tilden St., N. W., Washington, D. C., executive secretary.

Immigrant and Seamen's Mission

Pastors D. Bruning, chairman; F. C. Rueggeberg, recording secretary and treasurer; Mr. E. Kreling, Mr. F. Steiner, all from Baltimore, Md. Immigrant and Seamen's Home, 1308-16 Beason St., Baltimore, Md.

Board for Ministerial Pension and Relief

Pastors J. Abele, Cook, Neb., chairman; J. Wulmann, Port Huron, Mich., vice-chairman; A. Dreusicke, Hinsdale, Ill., Secretary; Theo. Oberhellmann, Clayton, Mo., treasurer; F. Klick, St. Joseph, Mo.; Teacher L. Saeger, St. Charles, Mo.; Representatives of the following churches: Friedens, Milwaukee, Wis.; St. John's, St. Charles, Mo.; St. Pauls, Columbia, Ill.

Board for Church Extension

Pastors Theo. Braun, St. Louis, Mo., chairman; K. Schneider, St. Louis, Mo., vice-chairman; R. Kofer, Granite City, Ill., secretary; Mr. H. M. Huning, St. Louis, Mo., treasurer; Mr. F. T. Hoeltman, East St. Louis, Ill.

Board for Endowment and Trust Funds

Pastors W. Grotefeld, Chicago, Ill., chairman; Paul Irion, Michigan City, Ind., secretary; Representatives of the following churches: St. Peter's, Chicago, Ill., treasurer; Salem, Chicago, Ill.; Christ Milwaukee, Wis.

Board for Budget and Promotion

Rev. L. Hohmann, Louisville, Ky.; J. P. Meyer, St. Louis, Mo.; A. Fruechte, Chicago, Ill.; General Treasurer, H. Bode, D.D., St. Louis, Mo. (ex officio); H. Vieth, St. Louis, Mo., executive secretary; further members have not yet been appointed. (Not yet organized.) Representatives of the general boards are advisory members.

General Board for Publication

Pastors F. R. Schreiber, Grand Rapids, Mich.; Ed. Mayer, Grant Park, Ill.; Representatives of the following churches: First English Chicago, Ill.; St. Peter's church, St. Louis, Mo.; Evangelical, Alton, Ill., and the officers of the following sub-boards. (Not yet elected.)

Eden Publishing House Board

Pastors Theo. Haefele, St. Louis, Mo.; Geo. Poth, St. Louis, Mo.; further members not yet appointed. (Not yet organized.)

German Literary Board

Prof. W. Baur, D.D., Webster Groves, Mo.; Prof. F. Mayer, Ph.D., D.D., Webster Groves, Mo.; Pastor A. Muecke, D.D., Stillwater, Minn. (Not yet organized.)

English Literary Board

Prof. Paul Crusius, Elmhurst, Ill.; Pastor J. L. Ernst, Pittsburgh, Pa.; Pastor H. Schiek, Chicago, Ill. (Not yet organized.)

Sunday School Editorial Board

Pastors F. Schroeder, Chicago, Ill.; T. Herrmann, Minneapolis, Minn. (Not yet organized.)

The Evangelical League

Pastors Paul M. Schroeder, 930 Marengo St., New Orleans, La., president; O. P. Schroerluke, 10 Main St., Tiffin, O., vice-president; Mr. Karl Eifert, Scotia, N. Y., recording secretary; Mr. Chas. A. Ittel, 1216 Termon St., Pittsburgh, Pa., treasurer; Miss Martha Groggel, Grand Rapids, Mich.; Mr. Elmer A. Keller, Milwaukee, Wis.; Pastors Titus Lehmann, Jackson, Mo.; Paul G. Moritz, Cleveland, O.; Fr. Stoerker, Boonville, Mo.

Departmental Superintendents: Rev. Paul G. Moritz, Devotional Life; Miss Martha Groggel, Missionary Education; Rev. O. P. Schroerluke, Fellowship; Rev. Fr. Stoerker, Service; Rev. Titus Lehmann, Life Enlistment; Rev. Theo. C. Braun, Junior; Prof. H. Katterjohn, Student.

Executive Secretary for Evangelical League and Young People's Division not yet appointed.

The Evangelical Women's Union

Mrs. F. A. Keck, 3505 Harper Ave., St. Louis, Mo., president; Mrs. Geo. C. Rewwer, 571 Grand Ave., Price Hill, Cincinnati, O., vice-president; Mrs. A. A. Sotier, 3906 De Tonty Ave., St. Louis, Mo., recording secretary; Mrs. Mae A. Friday, 234 W. Bridge St., Elyria, O., financial secretary; Mrs. L. E. Fritsch, Evansville, Ind., treasurer; Committees: Mrs. F. A. Keck, Program; Mrs. A. H. Becker, Religious Work; Mrs. G. C. Rewwer, Missionary and Education; Mrs. E. C. Grauer, Membership and Fellowship; Mrs. L. E. Fritsch, Social; Mrs. Mae A. Friday, Service; Mrs. H. Noehren.

Executive Secretary: Rev. H. L. Streich, 2013 St. Louis Ave., St. Louis, Mo.

The Evangelical Brotherhood

Dr. E. A. R. Torsch, 718 Starks Building, Louisville, Ky., president; Mr. Wm. A. Hazelbeck, Portsmouth, O., vice-president; Mr. O. C. Grueninger, 5200 Itaska Ave., St. Louis, Mo., recording secretary; Mr. Fred

J. Drexler, 2126 Chestnut St., Louisville, Ky., treasurer; executive committee: Rev. A. B. Gaebe, Monee, Ill.; Mr. Fred Hanft, East St. Louis, Ill.; Mr. Chas. F. Reif, Buffalo, N. Y.; Mr. M. A. Riehl, Evansville, Ind.; Pastor E. F. Westerbeck, Columbia, Ill.; Rev. H. L. Streich, 2013 St. Louis Ave., St. Louis, Mo., Executive Secretary.

Board of Religious Education

Pastors Paul Pfeiffer, Springfield, O.; Prof. Theo. Mueller, Elmhurst, Ill.; Prof. F. Pfeiffer, St. Louis, Mo.; Pastor E. Kockritz, Evansville, Ind.; Pastor J. J. Braun, Chicago, Ill.; Prof. D. Irion, D. D., Elmhurst, Ill.; Pastor E. Gehle, Milwaukee, Wis.; Pastor Paul Vieth, New Haven, Conn.; Prof. A. Wehrli, Webster Groves, Mo.; Pastor F. W. Rasche, Wheeling, W. Va.; Mrs. Emma Bomhard, Pittsburgh, Pa.; Miss Luella Nieman. The editor of the Sunday school periodicals is advisory member of this Board. Pastor C. J. Keppel, 2013 St. Louis Ave., St. Louis, Mo., Executive Secretary.

English Periodicals

"*The Evangelical Herald*" and "*Evangelical Year Book*", Pastor J. H. Horstmann, 1718 Chouteau Ave., St. Louis, Mo. • "*The Children's Comrade*", "*The Boys' Companion*", "*The Girls' Friend*", "*Evangelical Tidings*", "*Evangelical Teacher*", "*Bible Story Lessons*", "*The International Quarterlies*", "*Graded Lessons*" for Beginners, Primary and Junior Departments, "*The Adult Lessons*", "*Our Mission Sunday*", "*Our Work in Other Lands*", Pastor A. Ruecker, 1718 Chouteau Ave., St. Louis, Mo., editor, Miss Louise M. Schellhase, assistant editor.

German Periodicals: *Friedensbote*, *Evangelischer Kalender* and *Feierstunden*, Rev. Otto Press, 1718 Chouteau Ave., St. Louis, Mo. *Theologisches Magazin*, Rev. H. Kamphausen, D.D., 9807 Cudell Ave., Cleveland, Ohio; *Lektionsheft zu den Biblischen Geschichten*, *Christliche Kinderzeitung*, *Fliegende Blaetter*, and *Evangelisches Heim*, Rev. A. Ruecker, 1718 Chouteau Ave., St. Louis, Mo.

The Board of Directors of the Federation of Evangelical Charities

Pastors F. P. Jens, D.D., St. Louis, Mo., president; B. Howe, Milwaukee, Wis., vice-president; J. W. Frankenfeld, St. Charles, Mo., secretary; Sister Lena Appel, Evansville, Ind., treasurer; F. Lueckhoff, Detroit, Mich.; M. Sennewald, Forks, N. Y.; G. A. Kienle, Chicago, Ill.; Sisters Alwine Scheid and Anna Goetze, St. Louis, Mo.

Commission on Christianity and Social Problems

(Not yet appointed)



CLERICAL REGISTER

List of names and addresses of Evangelical pastors in the United States and Canada. Corrected to October 21, 1925. Pastors designated with * are not yet members. Those designated by § are supernumeraries, that is, pastors serving in religious or educational work outside the Synod or temporarily engaged in other work. Pastors licensed to serve a congregation are indicated by †.

- Abele, A. F., 333 N. 4th St., Seward, Neb.
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Albrecht, M. P., Mahasamudra, Raipur District, C. P., British India
Albrecht, O., Shepherd, Mont.
Albrecht, S., Hartley, Iowa
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Bemberg, Fr., R. R. 3, Kimmswick, Mo.
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 Stoerker, Theophil, Donnellson, Iowa
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 Strasburg, M., Hebron, N. D.
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 Stroetker, J. H., R. R. 1, Beaufort, Mo.
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 Suedmeyer, Louis, 525 High St., Buffalo, New York
 Susott, A. A., R. R. 1, Edwardsport, Ind.
 Tepas, Bernard J., No. 3 Sylvester St., Rochester, N. Y.
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 Thomas, H., St. Charles, Mo.
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 Thomas, Theo. A., 412 1st St., S. W., Le Mars, Iowa
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 Voeks, John C., Palatine, Ill.
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 Wagner, H., Bensenville, Ill.
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 Walton, A., Burton, Texas.
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 Weltge, Wm. B., 12 S. Hickory St., Duquoin, Ill.
 Wendt, Paul, Menomonee Falls, Wis.
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 Werner, Wm., Worland, Wyo.
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 Werth, W. A., 126 Dixon St., Stevens Pt., Wisconsin.
 Westerbeck, E. J., Columbia, Ill.
 Westermann, F., Neustadt, Ont., Can.
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 Wetzeler, W. R., 630 Story St., Appleton, Wisconsin
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 *Wiedenmann, E. L., Hornick, Iowa.
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 Wiggermann, Ph., 1521 Holman St., Covington, Ky.
 Wilke, W. W., E. Carpenter St., Jerseyville, Illinois
 Wilking, E. F., Slinger, Wis.
 Winger, F. E., Sussex, Wis.
 Winger, G. A., 411 3rd St., N. E., Little Falls, Minn.
 Winger, Paul E., 1524 24th St., Milwaukee, Wis.
 Wintermeyer, H. H., 301 E. 3rd St., Pana, Illinois
 Witt, W. J., 4538 Livernois Ave., Detroit, Michigan
 Wittbracht, C. H., Saline, Mich.
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 Wittlinger, Th., Dubois, Illinois
 Witzke, B., Lester Prairie, Minn.
 Wobus, P. A., Manchester, Mo.
 Wobus, Reinh., 216 S. St., Sidney, Ohio
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 Wolf, H. (Em.), 1449 Ashland Ave., Des Plaines, Ill.
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 Wuebben, W. P., Route 3, Donnellson, Ia.
 Wulfmann, J., 1013 7th St., Port Huron, Michigan
 Wulschleger, G., Box 16, R. R. 1, Judson, N. D.
 Wulschleger, E., Taylor, N. D.
 Zeh, F. W., Elkhart Lake, Wis.
 Zeller, Paul E., 281 Sixth Ave., Troy, New York.

*Zeyher, Carl, Box 754, New Braunfels, Texas.
 Zeyher, K., Orange Grove, Texas
 Ziegler, Julius, R. F. D. 6, Box 473, Houston, Tex.
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 Zimmermann, R. P., Freeburg, Ill.
 Zink, Albin R., 33 Hobart St., Buffalo, New York
 Zocher, Geo. L., 1763 W. 62nd St., Seattle, Washington.
 Zucher, G., R. R. 3, Manor, Tex.
 Zumstein, Hans, R. R. 1, Manchester, Mich.
 Zutz, M. F., 717 Epworth Ave., Winton Pl., Cincinnati, Ohio
 Zwilling, O. H., Hudson, Kan.
 Zwilling, Paul R., 1920 W. Jefferson St., Louisville, Ky.

Total number of pastors.....1212

LAY MISSIONARIES

Board for Foreign Missions

Bechtold, Anna D., Apartado 17, San Pedro Sula, Honduras, C. A.
 Enslin-Suger, Mrs. Helen, Baitalpur, via Bhatapara, C. P., India
 Goepfarth, Elise, Apartado 17, San Pedro Sula, Honduras, C. A.
 Kettler, Elise, Raipur, C. P., India
 Kies, Lydia A., Raipur, C. P., India
 Konrad, Mr. & Mrs. P. Hubert, Bismaripur, Raipur District, C. P., India
 *Lang, Milton C., M.D., and Mrs. Lang, Bismaripur, Raipur Distr., C. P., India
 Melick, Mrs. Edith B., San Pedro Sula, Honduras, C. A.
 Menzel, Emil W., Raipur, C. P., India

Riechers, Dorothea S., Mahasamudra, C. P., India
 *Scheidt, Bertha M., Apartado 17, San Pedro Sula, Honduras, C. A.
 *Schichi, Anna, Raipur, C. P., India.
 Vordenberg, Louise, Apartado 17, San Pedro Sula, Honduras, C. A.
 Wobus, Adele, Raipur, C. P., India

Board for Home Missions

*Hilkerbaumer, Anna, 395 121st St., Blue Island, Ill.
 *Lehmann, Marie E., Box 47, Whipple, O.
 Total17

Teachers' Register

Those without a * are members of the Synod.

Beckmeyer, Edw., Washington, Mo.
 Berg, Ed., 210 W. 9th St., Michigan City, Indiana.
 Braun, C., 4281 San Francisco Ave., St. Louis, Mo.
 *Brink, Leonhard, Hoyleton, Ill.
 Buchmueller, S., 3842a Sullivan Ave., St. Louis, Mo.
 Dinkmeier, J. F., 519 Jackson St., St. Charles, Mo.
 Dye, Edw. H., 5807 S. Kingshighway, St. Louis, Mo.
 Grauer, A. H., 3720 Spokane Ave., Cleveland, Ohio.
 Gubler, O., 4600 Livernois Ave., Detroit, Michigan
 Helmkamp, F. W., R. R. 29, Box 232, St. Louis, Mo.
 *Hotz, F. T., Supt. Ev. Orphans' Home, Hoyleton, Ill.
 *Klocke, J. F., 4600 Livernois Ave., Detroit, Mich.
 Kloppe, Fr., R. R. 1, Box 96, Thorndale, Texas
 Koenig, J. H., Supt. Protestant Home for the Aged, R. R. 1, Box 21 B, San Antonio, Texas.

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 Pfeiffer, Fr., 3620 Michigan Ave., St. Louis, Mo.
 Racherbaeumer, Louis, Hoyleton, Ill.
 Saeger, L., St. Charles, Mo.
 Schlundt, D., 1943 W. 21st Pl., Chicago, Ill.
 Schoppe, A., Orphans Home, R. R. 14, St. Louis, Mo.
 Schuessler, H., 728 Adams St., Evansville, Ind.
 Seybold, P. C., Davis, Ill.
 Waldecker, Miss Anna, Hoyleton, Ill.
 Wandtke, Ernst F., R. R. 18, Edwardsport, Ind.
 Warma, H., Quincy, Ill.
 Wiegmann, G., 5215 Justine St., Chicago, Illinois.

Total23

Widows of Evangelical Pastors and Teachers

- Agricola, O., 5049 Plover Ave., St. Louis, Mo.
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 Alpermann, A., 209 Emmett St., Ypsilanti, Mich.
 Allrich, A., 509 Benton Ave., St. Charles, Mo.
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 Apitz, O., 2715 Hugo Ave., Baltimore, Md.
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 Baltzer, Lydia, 6218 Berthold Ave., St. Louis, Mo.
 Baltzer, Olga, Meitzendorf bei Magdeburg, Germany.
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 Berger, A., Brighton, Ill.
 Berges, W., 2020 Sunny Side Ave., Burlington, Ia.
 Bernhardt, C. W., 3814 Bridge Ave., N. W., Cleveland, Ohio.
 Berner, Eliz., 36 Hawthorne Ave., Sta. H., Buffalo, N. Y.
 Beyersdorf, O., Shell Lake, Wis.
 Bierbaum, C., Cecil, Wis.
 Bierbaum, A. J. H., Minier, Ill.
 Bierbaum, E., Minier, Ill.
 Biermann, L., 2121 N. Kedvale, Cragin Sta., Chicago, Ill.
 Blankenagel, L., 537½ 33rd St., Milwaukee, Wisconsin.
 Blankenhahn, A., 13705 Argus Ave., Cleveland, Ohio.
 Blum, Dorothea, R. R. 1, Barrington, Ill.
 Bock, Geo. R., Rothchild, Wis.
 Bosold, F., Mannheim, Ill.
 Brenner, Lina, 1103 Grafton Ave., Dayton, O.
 Brändli, L., Blue Springs, Mo.
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 Brodt, K., 115 Willow Rd., Elmhurst, Ill.
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 Dies, C. F., Town Line, N. Y.
 Doernenburg, G., 120 Madison St., Kirkwood, Mo.
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 Lang, S., Stein a. Rhein, Switzerland.
 Lapiens, M., Wietzischken S. Koepen, O/Pr., Germany
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 Otto, L., Columbia, Ill.
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 Scheuber, Frieda B., 1241 Lawrence Ave., Chicago, Ill.
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 Schmidt, S., 1206 W. Main, Urbana, Ill.
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 Schoettle, Ella, 311 Union St., Jackson, Mich.
 Schroeder, M., 311 W. Woodline, Kirkwood, Mo.
 Schroek, M. C., 273 Washburn St., Lockport, N. Y.
 Schuh, C. B., 407 Jarvis St., Shorewood, Milwaukee, Wis.
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 Schulz, Sophie, 2258 Liberty St., Jacksonville, Fla.
 Schulz, W., 318 Juniette St., Cincinnati, O.
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 Siegfried, L., Beecher, Ill.
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 Stange, Martha, Neukölln, Kirchhofstr. 46-47, Germany.

| | |
|--|---|
| Stark, E., Palatine, Ill. | Weishaar, A. W., 1250 High St., Williamsport, Pa. |
| Stech, Emily, 4479 Clarence Ave., St. Louis, Mo. | Weiss, A., 4723 N. Avers, Ravenswood Sta., Chicago, Ill. |
| Steding, H., Matron Nurses Home, Walker Hospital, Evansville, Ind. | Weisse, Lydia, 4828 W. Erie St., Chicago, Ill. |
| Steinhardt, Chr., 1117 S. 14th St., Manitowoc, Wis. | Weltge, Margarete, 1436 Walnut St., Desplaines, Ill. |
| Stoll, A., Raipur, C. P., India. | Werth, B., 959 37th St., Milwaukee, Wis. |
| Strauss, A., 3216 Dakota St., St. Louis, Mo. | Weygold, Amelia, 1970 Deer Park, Louisville, Ky. |
| Streit, Maria, Burgdorf, Canton Bern, Switzerland. | Wiese, A., Mascoutah, Ill. |
| Stuecklin, C. G., c.o. W. C. Enke, R. R. 5, St. Joseph, Mo. | Winterick, A., 11920 Browning St., Cleveland, O. |
| Suessmuth, Amalie, 4405 First Ave., San Diego, Calif. | Wobus, A., St. Charles, Mo. |
| Sulzer, N., Fennemore, Wis. | Woelfle, Pauline, R. R. 9, Box 46, Monroe, Wisconsin |
| Toerne, A. von., 210 E. Stockton Ave., Pittsburgh, Pa. | Wulfmann, H., 3323 Westside Ave., Hyde Park, Cincinnati, O. |
| Trefzer, L., 3596 Independence Rd., Cleveland, Ohio. | Wulfmann, K., 2121 3rd St., Lawrenceburg, Ind. |
| Uhlmann, Martha, Denver, Ia. | Ziemer, A., 2908 S. Compton Ave., St. Louis, Mo. |
| Veith, P., Casa Grande, Ariz. | Zimmermann, C., 423 N. 21st St., Portland, Louisville, Ky. |
| Viehe, C. M., 1408 South 2nd St., Evansville, Ind. | Zimmermann, Martha, Box 8, Highland Station, Denver, Colo. |
| Voigt, A., Elmhurst, Ill. | Zimmermann, Marie, 6021 Woodlawn Ave., Chicago, Ill. |
| Wagner, Anna, 507 N. 8th St., Watertown, Wis. | Zwilling, L., Clayton, Mo. |
| Wagner, L., c.o. G. F. Feldwisch, Plainwell, Mich. | |
| Walter, W. A., 631 S. 1st St., Ann Arbor, Mich. | |
| Weber, M., Blue Springs, Mo. | Total number of widows.....220 |

STUDENT PASTORS

| School | Name | Address (of pastor) |
|---|------|---------------------|
| Biblical Seminary, Rev. M. Manrodt, 3099 Broadway, New York. | | |
| Buffalo College of Pharmacy, Rev. H. J. Hahn, 23 Calumet Pl., Buffalo, New York. | | |
| Buffalo Normal School, Rev. H. J. Hahn, 23 Calumet Pl., Buffalo, New York. | | |
| California University, Rev. E. Baltzer, 566 58th St., Oakland, Cal. | | |
| Case Technical School, Rev. W. F. Baumann, 2538 E. 128th St., Cleveland, Ohio. | | |
| Central Wesleyan College, Rev. O. A. Muenstermann, Warrenton, Mo. | | |
| Columbia University, Rev. M. Manrodt, 3099 Broadway, New York. | | |
| Elmhurst College, Rev. K. Chworowsky, 121 Church St., Elmhurst, Ill. | | |
| Illinois State University, Rev. H. F. Mueller, 405 E. University, Champaign, Ill. | | |
| Lawrence College, Rev. W. R. Wetzler, 630 Story St., Appleton, Wis. | | |
| Leland-Stanford University, Rev. E. Baltzer, 566 58th St., Oakland, Cal. | | |
| McCormick Theological Seminary, Rev. H. J. Schiek, 7008 S. Michigan Ave., Chicago, Ill. | | |
| Marquette University, Rev. E. Gehle, 825 41st St., Milwaukee, Wis. | | |
| Minnesota University, Rev. T. J. Herrmann, 246 16th Ave. N., Minneapolis, Minn. | | |
| Missouri University, Rev. Ralph C. Abele, 1109 E. Broadway, Columbia, Mo. | | |
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| Pennsylvania University, Rev. L. R. Moessner, 1437 Juniata St., N. S., Pittsburgh, Pa. | | |
| Pittsburgh University, Rev. L. R. Moessner, 1437 Juniata St., N. S., Pittsburgh, Pa. | | |
| Presbyterian Nurses' Home, Rev. H. J. Schiek, 7008 S. Michigan Ave., Chicago, Ill. | | |
| Presbyterian Training School, Rev. H. J. Schiek, 7008 S. Michigan Ave., Chicago, Ill. | | |
| Purdue University, Rev. C. T. Howe, 1018 Elizabeth St., Lafayette, Ind. | | |
| Ripon College, Rev. P. C. Kehle, Ripon, Wis. | | |
| Synodical College, Fulton, Mo. | | |
| Union Theological Seminary, Rev. M. Manrodt, 3099 Broadway, New York, N. Y. | | |
| University of Buffalo, Rev. H. J. Hahn, 23 Calumet Pl., Buffalo, N. Y. | | |
| University of Chicago, Rev. H. J. Schiek, 7008 S. Michigan Ave., Chicago, Ill. | | |
| University of Kansas, Rev. H. Rieder, 835 Illinois St., Lawrence, Kansas. | | |
| University of Michigan, Rev. G. A. Neumann, 423 S. 4th St., Ann Arbor, Mich. | | |
| University of Wisconsin, Rev. E. Gehle, 825 41st St., Milwaukee, Wis. | | |
| University of Syracuse, Rev. W. Bauer, 624 Catherine St., Syracuse, N. Y. | | |
| Washington University, Rev. K. L. Schneider, 5806 Julian Ave., St. Louis, Mo. | | |
| Westminster College, Rev..... Fulton, Mo. | | |
| William Woods College, Rev..... Fulton, Mo. | | |
| Wooster College, Rev. A. H. Juergens, 239 S. Grant St., Wooster, Ohio. | | |

EVANGELICAL DEACONESSSES

Baltimore, Md., 336 S. 14th St.

Sister Lena Nos

Chicago, Ill., 1450-60 W. 78th St.,

Parish House

Sister Adele Hosto

Cincinnati, Ohio, Clifton Ave. and
Straight St.

Sisters:

Greta Lüken
Anna Meyer
Rosa Hummel
Elise Moeschel
Flora Meckstroth
Anna Maurer
Lizzie Detmer
Magdalena Dorsch

Detroit, Mich., 3245 E. Jefferson Ave.

Sisters:

Clara Behnke
Emma Marzahn
Emma Martzke

E. St. Louis, Ill., 15th and Illinois Ave.

Sisters:

Ella Jaeger
Frieda Muenstermann
Verlia Woltemath

Evansville, Ind., Cor. Mary and
Iowa St.

Sisters:

Lena Appel
Sophie Bartelt
Lena Braun

Faribault, Minn., 5th and Division St.

Sisters

Amalie Klopsteg
Emma Kroehler
Johanna Marquardt
Emilie Mayer
Caroline Pepmeier
Eleonore Pielemeier

Lincoln, Ill., 7th and Walnut St.

Sisters:

Charlotte Boekhaus
Emma Mayer
Louise Mernitz
Rosina Wolf

Marshalltown, Iowa

Sisters:

Erna Schweer
Marie Wolzeschke
Selma Buehler

Marthasville, Mo., Emmaus Asylum

Sister Emma Schultz
Adella Dickmann

Rochester, N. Y., Cor. South and
Highland Ave.

Sister Christine Schwarz

St. Louis, Mo., 4125 West Belle Pl.

Sisters:

Frieda Bergstraesser
Pauline Bergstraesser
Irene Crusius
Hulda Echelmeyer
Frieda Eckhoff
Mary Feutz
Emma Fruechte
Bena Fuchs
Olinda Fuhr
Minnie Gadt
Magdalena Gerhold
Bertha Grollmus
Sophie Hubell
Bertha Huntmann
Theresa Kettelhut
Elizabeth Kunze
Ella Loew
Hilda Mark
Mathilde Matthes
Johanna Nollau
Marie Oehler
Anna Pohlmann
Martha Roglin
Elizabeth Schaefer
Beata Schiek
Erna Scholze
Cornelia Sieveking
Lena Soehlig
Clara Stoenner
Edna Stoenner
Katherine Streib
Hulda Sturm
Anna Ullrich
Clara Weltge
Loretta Wohlschlaeger

German Prot. Orphans' Home, Well-
ston Sta., R. F. D. 14, Box 2,
St. Louis, Mo.

Sisters:

Olga Borgmann
Anna Goetze

Good Samaritan Altenheim,

1217 N. Jefferson Ave., St. Louis, Mo.

Sisters:

Minnie Flottmann
Alwina Scheld

On Furlough

Sister Katie Keck, 1017 Olive St., Belle-
ville, Ill.

Sister Anna Lenger, c.o. Mercy Institute,
Brush, Colo.

Sister Martha Wolf, Planitz, Saxony, Ger-
many.

Total 76

CHURCH REGISTER

List of congregations served by pastors of the German Evangelical Synod of North America. Those designated with a * are not in formal membership with the Synod. The name of the town or city is given first, then that of the congregation, and finally that of the pastor. Corrected to Oct. 21, 1925:

1. ATLANTIC DISTRICT

a) District of Columbia

Washington—*Concordia—C. Enders

b) Maryland

Annapolis—St. Martins—F. H. Graeper
Baltimore:

—Christ—Chas. F. Brandt

—St. John's Concordia—

E. J. F. Dettbarn

—St. Johns—F. C. Rueggeberg

—St. Luke's—F. H. Klemme

—St. Matthews—David Bruning

—*United Ev.—W. Batz

—Huber Memorial—P. L. Schmidt

—*Friedens—F. Giese

—Morrell Park—E. J. Paetzold

—Messiah (Woodlawn)—

Carl C. Mollenhauer

Cambridge—Immanuel—A. O. Mann

East Newmarket—Salem—A. O. Mann

Frostburg—Zion—K. Buff

c) New Jersey

Bayonne—*St. Pauls—F. G. W. Fuhrmann

Bayonne—Evangelical—C. Schauer

Garwood—St. Pauls—C. Schauer

Irvington—Emanuel—J. R. C. Haas

Newark:

—St. Stephens—E. Fuhrmann

—Bethlehem—E. W. Fuhrmann

—Zion—H. Manrodt

Trenton—St. Pauls—G. G. Press

d) New York

Albany—Ev. Protestant—E. T. Henzel

Amsterdam—Zion—E. Lautenschlager

Berlin—Zion—O. Egli

Brooklyn—Bethlehem—W. Bourquin

East Poestenkill—Zion—O. Egli

Mount Vernon—St. Johns—W. Frenzen

New York:

—St. Pauls—J. P. Schwab

—Christ—M. Manrodt

Schenectary—Friedens—P. Briesemeister

Taborton—Zion—O. Egli

Troy—St. Pauls—P. E. Zeller

e) Pennsylvania

Columbia—Salem—Alfred G. Dietze

Scranton:

—Hyde Park—

—Peace—R. C. Ditter

—St. Pauls—F. Nickisch

Taylor—St. Pauls—F. W. Schaefer

Williamsport—Immanuel—Hy. M. Strub

f) Virginia

Richmond—St. Johns—O. Guthe

g) Institution

Baltimore—Immigrant Home—

Number of churches42

2. COLORADO DISTRICT

Antlers—Immanuel—C. H. Decker

Brighton—Emmaus—H. Kauerz

Denver:

—Friedens—

—St. Pauls—O. F. Geisler

—Salem—G. A. Schmidt

Fort Collins—Immanuel—David F. Maul

Fort Morgan—Immanuel—

Tobias Schmunk

Grand Junction—St. Johns—C. H. Decker

Greeley—St. Johns—Ad. Woth

Laramie, Wyo.—St. Pauls—O. E. Pinckert

Lingle, Wyo.—St. Pauls—W. K. Schulz

Longmont—Zion—E. Wagner

Loveland—Bethlehem—George Rath

Montrose—St. Johns—J. Eichhorn

Ogden, Utah—St. Pauls—

Paxton, Neb.—Salem—F. F. Steinmark

Salt Lake City, Utah—*Trinity—

Sedgwick—Friedens—F. F. Steinmark

Wheatland, Wyo.—W. K. Schulz

Windsor—Zions—P. Juelling

Number of churches20

3. INDIANA DISTRICT

a) Indiana

Aurora—Evang. Prot.—F. Schweinfurth

Batesville—*St. Johns—E. Stroehlein

*Batesville—Adams—H. Heesemann

Boonville—St. Johns—

Bretzville—St. Johns—H. W. Rath

Buckskin—St. Johns—

Buffaloville—St. Johns—P. Weltge

Buffkin—St. Johns—F. Daries

Caborn—Immanuel—F. Daries

Campbell Tp.—Zoar—Dan J. Bretz

Cannelton—St. Johns—

Centerville—Zion—P. Weltge

Cumberland—St. Johns—F. Puhlmann

Cypress—Immanuel—Theo. Haas

Dubois—St. Peters—G. F. Kitterer

Elberfeld—Zion—Theo. H. Hoefler

Near Elberfeld—Immanuel—

Theo. H. Hoefler

Evansville:

—Ev. Bethel—E. Kockritz

—*St. John—Wm. N. Dresel

—St. Lucas—H. Pister

—St. Matthew—C. F. Kesting

—St. Pauls—Th. Haas

—Zion—J. U. Schneider, Ph. D.

Near Ft. Branch—St. Pauls—A. D. Rahn

Fenton—Zion—W. H. Pieper

Ft. Branch—St. Lukes—W. J. Schaefer

Freelandville—Bethel—A. A. Susott

Fulda—Trinity—J. C. Nestel

German Tp.—St. Pauls—I. Neumann

Heusler—*Salem—O. Keller

Holland—Augustana—L. Birnstengel

Holland—St. Pauls—M. F. Schulz

Huntingburg—Salem—J. C. Klingeberger

Indianapolis:

—Friedens—C. A. Hildebrand

—St. Johns—E. A. Piepenbrok

—St. Pauls—J. Frohne
 —Zion—F. R. Daries
 Ingelfeld—Salem—A. C. Roth
 Ingelheim—*St. James—O. Hille
 Jasper—Trinity—H. W. Rath
 Johnson Tp.—Zion—V. Kissel
 Kasson—Zoar—J. A. Reller
 Kratzville—*St. Peters—A. C. Roth
 Lamar—St. Peter—J. C. Nestel
 Lawrenceburg—Zion—F. D. Schueler
 Lippe—Zion—C. Krickhahn
 Lynnville—St. Matthews—A. G. Aldinger
 McCutchanville—*Bethlehem—D. J. Bretz
 Mount Vernon—Trinity—Sam Caldemeyer
 New Albany—St. Mark's—F. A. Meusch
 Newburg—Zion—C. F. Kesting
 New Palestine—Zion—
 Parkers Settlement—*St. Peters—

O. Hille

Penntown—*St. Johns—
 C. C. Bohnenkamper
 Santa Claus—St. Paul—Paul F. Weltge
 Shelbyville—*Ev. Prot.—
 E. D. Werner, Ph.D.
 Near Shelbyville—*Ev. Prot.—
 Stendal—*St. Pauls—M. F. Schulz
 Tell City—St. Johns—Ach. Meyer
 Terre Haute—St. Pauls—H. Peters
 Vincennes—St. Johns—P. Maurer
 Warrenton—St. Stephens—C. G. Kettelhut
 Westphalia—Salem—

b) Ohio

Cincinnati:
 —First Evang.—(Columbia)—
 N. Lehmann
 —*First Evang.—H. Huebschmann
 —*First Prot.—(Carthage)—
 R. Kuebler
 —Immanuel—(Fairmont)—
 H. J. Sonneborn
 —Price Hill Evang.—W. Uhrland
 —St. Lucas—C. Held
 *Martin (Lickrun)—
 W. F. Kohler
 —St. Matthews—(Elmwood Place)—
 W. Wetzeler
 —St. Matthews—(Winton Place)—
 M. F. Zutz
 —St. Paul (North College Hill)—
 H. F. Koch
 —*St. Peters—(Pleasantridge)—
 —Philippus—G. W. Grauer
 —Salem—(Norwood)—
 F. Schweinfurth
 —*Third German Prot.—C. L. Grauer
 —*Washington Evang.—
 R. R. Fillbrandt, Ph. D.
 —Zion—F. Doellefeld
 Dayton—St. Johns—J. G. Mueller
 Dayton—St. Lucas—Geo. Sonneborn
 Foster—*St. Pauls—
 Hamilton—Prot. St. Johns—
 C. L. Langerhans
 Hamilton—St. Pauls—W. Vollbrecht
 Hamilton—Redeemer—A. Stueler
 Middletown—St. Pauls—G. Krumm
 Mt. Healthy—*St. Pauls—F. A. Stoelting
 New Richmond—St. Pauls—R. Kuebler
 Piqua—St. Pauls—P. Gehm
 Reading—St. Johns—F. G. Brune
 Sidney—St. Pauls—R. Wobus
 Trenton—St. Johns—G. Krumm
 Troy—St. Johns—C. Emigholz

c) Kentucky

Alexandria—St. Paul—A. Dettmann
 Bellevue—St. Johns—E. A. Arends
 Covington—St. Pauls—Ph. Wiggemann
 Ft. Thomas—Christ Evangelical—
 C. Ralph Schmidt

Henderson—Zion—A. J. Nies
 Latonia—St. Marks—F. Scholl
 Louisville:

—Bethlehem—H. Limper
 —Christ—W. Krueger
 —Immanuel—E. C. Sinning
 —St. James—H. Kettelhut
 —St. Johns—A. E. Klick
 —St. Luke's—P. R. Zwillig
 —St. Matthews—L. Hohmann
 —St. Pauls—W. F. Mehl
 —St. Peters—P. Hausmann
 —Parkland—J. Doellefeld
 —West Louisville Evangl.—

M. Bartels

Newport—St. Pauls—A. J. Hotz
 Owensboro—Zion—D. Blasberg
 Paducah—Unity—E. Klutey
 St. Matthews—Bethel—W. A. Scheer

d) Alabama

Birmingham—St. Johns—A. Limper
 Culman—Evangelical—W. H. Aufderhaar

e) Georgia

Atlanta—St. Johns—W. Hauff

f) Illinois

Browns—Evangelical—L. Sternberg
 Carmi—St. Johns—Glen O. Engelbrecht

g) Florida

Jacksonville—Evang. Luth.—
 A. Beutenmueller
 Lowell—United Evang.—
 Miami—Friedens—O. Nussmann
 Redlands—O. Nussmann

Number of churches123

4. IOWA DISTRICT

a) Iowa

Ackley—St. Johns—E. Seybold
 Alden—Immanuel—J. Flottmann
 Alexander—St. Johns—C. J. Barth
 Atlantic—Friedens—G. A. Hensel
 Augusta—St. Johns—Chr. T. Rasche
 Aurelia—St. Johns—W. Schumann
 Bennett—Friedens—P. C. Keinath
 Benton Tp.—Zion—C. C. Joern
 Brooks Tp.—St. Johns—F. W. Fischer
 Buckeye—Friedens—J. Flottmann
 Burlington:
 —First Evang.—J. H. Buescher
 —St. Lucas—W. Marten
 —Zion—J. Erdmann
 Calumet—Zion—E. U. Hafermann
 Clarence—St. Johns—C. Fauth
 Clarksville—Immanuel—A. Satory
 Council Bluffs—St. Johns—A. Kniker
 Creston—*St. Johns—J. E. Birkner
 Dayton Tp.—*St. Pauls—Ph. Hillgardt
 Denver—St. Pauls—Ph. Blaufuss
 Donnellson—*St. Pauls—Th. Stoerker
 Douglas Tp.—St. Johns—K. Pfeiffer
 Dumfries—St. Pauls—E. Schultz

Dysart—Friedens—P. Kitterer
Elkader—Friedens—C. H. Franke
Farmington—*St. Johns—W. P. Wuebben
Flintriver Tp.—St. John—C. C. Joern
Ft. Madison—St. John—R. A. Mensendiek
Franklin—St. Peters—W. P. Wuebben
Fredericksburg—Friedens—

A. Kalkbrenner
Fremont Tp.—St. Johns—A. Graber
Geneva—St. Peters—C. Jankowski
German City—St. Johns—

*E. L. Wiedemann
German Tp.—St. Peters—J. Krause
Gladbrook—Friedens—E. Bergstraesser
Hamburg—Zion—J. Steger
Hampton—St. Pauls—W. Buehler
Near Hampton—Immanuel—C. J. Barth
Hartley Trinity—Sam Albrecht
Horn—St. Johns—*O. Schulze
Hubbard—Zion—F. L. Rodenbeck
Keokuk—St. Pauls—A. H. Bispung
Laurel—St. Johns—G. A. Firsau
Ledyard—Friedens—

Lemars—St. Johns—Theo. A. Thomas
LeRoy Tp.—St. Paul—G. M. Betz
Lincoln—Bethlehem—Ed. Busekros
Lowden—Zion—P. V. Dyck
Lester—*Ev. Luth.—

Manly—*St. Pauls—P. Schaeffer
Mapleton—St. Peters—W. Krummel
Marshalltown—Friedens—
Mt. Vernon Tp.—St. Pauls—C. J. Raase
Muscatine—Ev. Prot.—R. C. Lucke
New Albin—St. Peters—L. Denninghoff
Newell—St. Johns—K. Brunn
Noble Tp.—St. Johns—P. Wuebben
Near Clarksville—Evangelical—E. Hardt

Primghar—St. Johns—E. U. Hafermann
Primrose—*Zion—W. P. Wuebben
Pomeroy—First Evang.—W. Schumann
Red Oak—*St. Pauls—J. Ernst Birkner

Remsen—*St. Pauls—H. Reifschneider
Schleswig—Friedens—W. G. Mauch
Shelby—Ev. Friedens—
Sigourney—St. Pauls—H. A. Crusius
Tripoli—St. Peters—K. Koehler
Union City—St. Johns—R. Ziellinski
Valley—St. Pauls—C. W. J. Klein
Victoria Tp.—St. Peters—P. Wuebben
Vinton—Zion—P. Kitterer
Walnut—*Ev. Luth.—W. F. Kicker
Washington—St. Pauls—C. W. J. Klein
Waverly—Friedens—John Fischer
West Burlington—St. Pauls—C. T. Rasche
Westside—St. Johns—

b) Illinois

Moline—St. Paul—
Rock Island—Friedens—F. Rolf
Sutter—Bethlehem—*A. Langendorff
Tioga—Bethany—
Warsaw—St. Johns—A. Langhorat

c) Missouri

Kahoka—St. Pauls—Th. F. Schumacher
Winchester—*Zion—Th. F. Schumacher

d) South Dakota

Garretson—Unity—E. Moritz

Number of churches 85

5. KANSAS DISTRICT

a) Kansas

Alida—St. Johns—N. Stock
Alma—Friedens—F. J. Abele
Baldwin City—St. Johns—G. Seybold
Bluff City—St. Pauls—
Colby—St. John—*A. Mast
Ellinwood—Immanuel—H. Becker
Eudora—St. Pauls—Th. Hauck
Hardtner—St. Johns—*A. Brueggemann
Herkimer—Immanuel—
Herndon—Immanuel—J. Endter
Highland—Trinity—A. Hoelscher
Holyrood—*St. Pauls—E. Pfundt
Hudson—Friedens—
Hudson—Trinity—G. Kreuzenstein
Inman—St. Peters—W. J. Dickmann
Junction City—Zion—R. Richter
Kansas City—Zion—Th. Berlekamp
Lawrence—St. Pauls—H. Rieder
Leavenworth—Salem—N. Rieger
Marysville—Evangelical—U. B. Slupianek
Midland—Evangelical—
Mission Creek—St. Johns—N. Schultz
Newton—Immanuel—A. Hoelscher
Nickerson—First Ev.—
Paola—Zion—J. Fismer
Powhattan—*Evang. Friedens—
Sabetha—*Evangelical—
Seneca—Friedens—O. Krueger
Topeka—St. Pauls—H. Rieder
Vesper—Immanuel—
Wells Creek—Immanuel—F. W. Weltge
Wichita—Salem—

b) Colorado

Idalia—St. Johns—Th. Mueller

c) Nebraska

Liberty—Ev. Zion—N. Schultz

d) Oklahoma

El Reno—Redeemer—F. E. C. Haas
Enid—Ev. Luth. Wartburg—F. Nisi
Garber—Ev. Luth. Immanuel—
Guthrie—*St. Johns—F. E. C. Haas
Kingfisher—Friedens—F. Nisi
Loyal—Peace—E. Tischhauser
Marshall—St. Pauls—Th. Goebel
Minco—St. Pauls—
Norman—Salem—*R. Bockstruck
Okeene—St. Johns—E. Tischhauser
Oklahoma City—Zion—F. E. C. Haas
Orlando—*Zion—
Perry—Grace—
Tangier—Gnadenfeld—

Number of churches 48

6. MICHIGAN DISTRICT

a) Michigan

Adair—Evangelical—H. E. Totzke
Adrian—Immanuel—
Albion—Salem—
Ann Arbor—*Bethlehem—G. A. Neumann
Amble—St. Peters—F. Peter
Armada—Trinity—C. W. Roth
Bad Axe—St. Johns—J. Soell
Bainbridge Tp.—St. Pauls—J. J. Bizer
Baroda—Zion—C. Seidenberg
Brutus—*Zion—F. W. Krueger
Casco—St. James—E. Riemeyer
Chelsea—*St. Pauls—P. Grabowski
Detroit:
—Bethany—A. Martin
—Bethel—R. Niebuhr

—Christ—E. H. Spathelf
—Immanuel—W. J. Witt
—St. Johns—H. Horny
—St. Lucas—L. Kleber
—St. Marks—A. Mallick
—St. Matthews—Otto C. Haas
—St. Pauls—W. Howe
—St. Peters—C. A. Haneberg
—Trinity—E. F. Lawrenz
—Zion—F. R. Iseli
—Highland Park—Salem—

E. F. Abele

Dexter—*St. Andrews—C. E. Wels
Farmington—Salem—J. Bollens
Forestville—Unity—A. G. Frohne
Francisco—St. Johns—F. Boehm
Fraser—Zion—C. F. Fleck
Freedom Tp.—*Bethel—H. Zumstein
Freedom Tp.—*St. Johns—Gust. Ronte
Gallen—St. Peters—J. L. Kling
Grand Haven—St. Pauls—W. Koch
Grand Haven Tp.—St. Peters—W. Koch
Grand Rapids—St. Johns—F. R. Schreiber
Halfway—St. Peters—C. F. Fleck
Jackson—St. Johns—W. H. Alber
Lansing—St. Pauls—G. Krause
Lenox—St. James—C. W. Roth
Macomb Tp.—Ev. St. Johns—F. A. Roese
Manchester—*Immanuel—A. A. Schoen
Marine City—St. Johns—H. E. Totzke
Marlette—Zion—A. G. Frohne
Mt. Clemens—Zion—F. A. Roese
Muskegon—St. Johns—Geo. Bohn
New Buffalo—St. Johns—J. Hetzel
Niles—St. Johns—P. Saffran
Owosso—St. Johns—G. Webbink
Potoskey—Immanuel—F. W. Krueger
Pipestone—*Zion—J. J. Bizer
Port Hope—*Reformed—J. Soell
Port Huron—St. Johns—J. Wulfmann
Port Sanilac—Ev. Unity—A. G. Frohne
Royal Oak—Immanuel—W. Hetzel
St. Joseph—St. Peters—G. G. Bratzel
St. Joseph—Zions—F. C. Schmidt
Saginaw—Ev. St. Marks—

D. J. Helmkamp

Saginaw—Immanuel—F. W. Buehler
Saline Tp.—*St. James—O. Papsdorf
Saline—*St. Pauls—C. Wittbracht
Sharon Tp.—*St. Pauls—F. Boehm
Taylor Center—St. Pauls—E. Brenion
Threeoaks—St. Johns—J. L. Kling
Warren—St. Pauls—E. Schmidt
Wyandotte—St. Johns—W. F. A. Simon

b) Indiana

Andrews—St. Pauls—Theo. Eisen
Bippus—St. Johns—Theo. Eisen
Bourbon Tp.—St. Pauls—H. H. Senne
Bremen—First Evangelical—H. H. Senne
Chesterton—*St. Johns—A. P. Hardt
Elkhart—St. Johns—H. Arlt
Francesville—Salem—*D. Schlunkmann
Near Francesville—St. James—

*D. Schlunkmann

Lafayette—St. Johns—Chr. Howe
LaPorte—St. Pauls—Victor Frohne
Madison Tp.—Zions—G. A. Kanzler
Medaryville—St. Johns—
Michigan City—St. Johns—P. Irion
Mishawaka—St. Andrews—

O. C. Laubengayer

Plymouth—St. Johns—

San Pierre, St. Lucas—

South Bend—St. Peters—

W. E. G. Webbink

South Bend—*Zion—W. Goffeney

Urbana—St. Peters—Jos. Krueger
Wabash—St. Matthews—
Wanatah—Salem—John Schaible
Whitepost Tp.—St. Johns—

*D. Schlunkmann

Woodland—St. Johns—G. A. Kanzler

Number of churches.....89

7. MINNESOTA DISTRICT

a) Minnesota

Albany—Ev. Ebenezer—J. G. Herrlinger
Albion—Bethlehems—
Annandale—*Immanuel—
Barnesville—Evangel.—
Bemidji—St. Pauls—
Bertha—Friedens—H. C. Dallmann
Biscay—St. John—
Brainerd—Bethlehem—J. Bollens
Brownsville—Zion—H. Heutzenroeder
Ceylon—*Ev. St. Johns—
Cottagegrove—St. Matthews—J. H. Meier
Crooked Creek—Zions—H. Heutzenroeder
Delano—Evangelical—E. Merz
Dora—*St. Johns—
Douglas—Union Evang.—
Dresselville—St. Pauls—F. Deuschle
Duluth—St. Pauls—W. F. Kamphenkel
Eden Valley—Friedens—J. G. Herrlinger
Eitzen—St. Lucas—F. C. Klein
Essig—*Friedens—E. Sans
Eyota—St. Pauls—J. Munz
Fairmont—St. Johns—Emil Stech
Faribault—Ev. St. Lucas—Th. Kettelhut
Fergus Falls—Evangel.—E. J. Becker
Glencoe—Evangel.—O. G. A. Eyrich
Grey Eagle—Trinity—Jos. Eitel
Hector—*Friedens—P. Quarder
Henderson—*St. Pauls—M. Lehmann
Hermantown—St. Pauls—

W. F. Kamphenkel

Hokah—Friedens—H. Heutzenroeder
Kenyon—St. Matthews—W. Koring
Lake Elmo—St. Lucas—J. Fontana
Lester Prairie—Evangel.—H. B. Witzke
LeSueur—Zion—Otto A. Muecke
Lewiston—St. Pauls—Paul Blaufuss
Litchfield—St. Matthew—
Little Falls—St. Johns—G. A. Winger
Long Prairie—Zion—Jos. Eitel
Lynn Tp.—Trinity—
Medicine Lake—*Immanuel—A. Koelling
Millville—*Grace—
Minneapolis:

—Faith—W. A. Koch

—Friedens—A. Koelling

—St. Johns—T. J. Herrmann

Minnesota Lake—*Friedens—W. Schultz
Near Minnesota Lake—*St. Pauls—

O. Rapp

New Rome—*Ev. Luth. St. Johns—
J. Bruze

New Ulm—Friedens—E. Sans

Nicollet—*Friedens—E. Sans

North Star—Evangel.—

Norwood—Evangel.—E. Mueller

Near Norwood—Zion—E. Mueller

Perham—Zion—

Plato—St. Pauls—O. G. A. Eyrich

Near Plato—Friedens—W. G. Rath

Pleasant Prairie—St. Pauls—J. Bunge

Rice—Christ—G. A. Winger

Rochester—Ev. Luth. Friedens—

J. L. Haack

Sanborn—Christ—E. Sans

St. Charles—St. Johns—Paul Blaufuss

St. Cloud—Friedens—M. Holz

St. James—Ev. Friedens—E. Stech

St. Paul—St. Pauls—Karl Koch and
Erwin Koch
St. Paul—St. John—R. Klenle
Stillwater—Ev. St. Peters—
A. Muecke, D. D.
Theilmann—*Ev. St. Pauls—
Town Minden—Christ—M. Holz
Tyrone Tp.—Salem—F. Deuschle
Vivian Tp.—*Zoar—O. Rapp
Wadena—St. Pauls—H. C. Dallmann
Welcome—St. Pauls—H. Radloff
Wheeling—St. Johns—W. Koring

b) North Dakota

Hankinson—Immanuel—C. Oberdoerster
Hebron—German Ev. St. Johns—
M. Strasburg
Judson—Zions—E. Wullschlegler
Near Judson—Bethel—G. Wullschlegler
Lidgerwood—St. Johns—C. Oberdoerster
New Salem—Friedens—
Taylor—Immanuel—E. Wullschlegler
Wahpeton—St. Peter—C. Sturm, Lic.

c) South Dakota

Elkton—Ev. Friedens—F. Perl
Hammer—St. Pauls—C. Oberdoerster
Sisseton—Trinity—C. Oberdoerster
Tulare—Ev. Luth. Salem—E. Herrmann
Turtle Creek—Ev. St. Johns—
E. Herrmann

d) Wisconsin

Ashland—St. Pauls—Wm. Diehl
Ellsworth—St. Pauls—R. E. Schwarze
La Pointe—St. Johns—Harry Brueckner
Mason—St. John—*R. Bareis
Oakgrove—St. Johns—E. Roth
Pike River—St. Pauls—*R. Bareis

Number of churches91

8. MISSOURI DISTRICT

a) Missouri

Afton—Eden—Chas. Meyer
Augusta—Ebenezer—
Bay—St. Pauls—J. M. Hertel
Bay—Zion—C. W. Meinecke, D. D.
Bellefontaine—St. Johns—E. Agricola
Bem—St. Johns—
Berger—St. Johns—T. Amacker
Big Berger—Bethany—G. Schultz
Bigspring—St. James—M. Schroedel
Bland—Zion—
Billings—St. Peters—O. Flohr
Cape Girardeau—Christ—R. Lehmann
Near Cape Girardeau—Salem—
R. Lehmann
Cappeln—St. Johns—F. Bechtold
Casco—St. Johns—J. H. Stroetker
Catawissa—*Union—F. P. Jens
Cedarhill—*St. Martins—G. H. Sieveking
Chamols—St. Johns—H. F. W. Grotefend
Near Chamols—St. Peters—
H. F. W. Grotefend
Clayton—Samuel—Theo. Oberhellmann
Cooper Hill—St. Pauls—
Cottleville—St. Johns—Ed. Brink
Desoto—Friedens—A. Bockstruck
Near Des Peres—Zion—F. Baur
Defiance—*St. Pauls—
Dexter—Zion—
Dittmer—St. Martins—G. H. Sieveking
Drake—St. James—Geo. Ad. Schultz
Femme Osage—Ev.—K. Barkau
Ferguson—Immanuel—W. F. Herrmann
Fredericksburg—St. Peters—J. Reichardt

Near Freistatt—Zion—F. Jerger
Fulton—Evangelical—
Gerald—St. Pauls—Harry Hein
Near Gerald—Ebenezer—Chr. Bendigkelt
Gohfeld—Ev.—G. Schmelsser
Gumbo—St. Thomas—
Hamburg—Friedens—Ed. Brink
Hermann—St. Pauls—R. Kasmann
High Hill—St. Johns—
Highridge—St. Martins—Geo. J. Low
Holstein—Immanuel—F. Egger
Indian Camp—*St. Johns—A. Katterjohn
Jackson—Immanuel—T. Lehmann
Near Jackson—St. Johns—
Jeffriesburg—*Jordan—Fred Bock
Near Kimmswick—St. Lucas—
Fr. Bemberg
Knorpp—Ebenezer—A. Bockstruck
Labadie—*Pilgrim—J. N. Schuch
Lippstadt—Evangelical—
O. A. Muenstermann

Lixburg—Bethany—
Manchester—St. Johns—Paul Wobus
Marthasville—*Evang.—L. Kurz
Mehlville—St. Johns—J. W. Gaebe
Morrison—St. James—
Moscow Mills—Friedens—Armin Klemme
Mt. Hope—*St. Johns—
New Haven—St. Peters—F. Tschudy
New Melle—Ev. Friedens—L. Boeker
Normandy—St. Peters—Wm. J. Cramm
Oakville—St. Pauls—H. Walz
Old Monroe—St. Pauls—K. G. Kissling
Owensville—St. Peters—A. Alberswerth
Pacific—Friedens—Fr. Baur
Pinckney—St. Johns—G. Schmelsser
Pitts—*Harmony—
Progress—Bean Creek Evang. Immanuel
—*O. Haffner

Rhineland—St. Marks—M. Schroedel
Rush Hill—Friedens—*O. Haffner
Ryors—Ebenezer—J. Fismer
St. Charles—St. Johns—H. Thomas
Near St. Charles—Friedens—
Geo. Orlovsky

St. Louis:

—Bethany—F. Krafft
—Bethel—J. P. Meyer
—Bethesda—Emil Beler
—Bethlehem—K. W. Nottrott
—Christ—J. Varwig
—Ebenezer—H. F. C. Haas
—Eden—Immanuel—K. Schneider
—Emmaus—K. Pieger
—Evangelical—E. Bleibtreu
—Friedens—Paul Press
—Jesus—W. F. Simon, Ph D
—*Holy Ghost—Theo. C. Braun
—Messiah—A. Ruecker
—Nazareth—Geo. M. Poth
—Redeemer—Helmut Friz
—St. Andrews—H. Brethauer
—St. James—Th. Braun
—St. Johns—T. Haefele
—St. Lucas—H. Walser
—St. Marcus—E. Leibner
—St. Matthews—
—St. Pauls—Paul Stoerker
—St. Peters—W. Hackmann
—St. Stephens—O. Kienker
—Salem—J. H. Overbeck
—Salvator—C. Fritsch
—Trinity—H. F. Bahnsen
—Zion—H. Toelle
Sappington—St. Lucas—
Schluersburg—Bethany—H. Hoepfner
Spring Bluff—*Johannes—Fred Bock

Springfield—St. Johns—H. Specht
Steinhagen—St. Pauls—

O. A. Muenstermann
St. Clair—St. Johns—F. E. J. Schenk
Stolpe—St. Johns—W. Asmuss
Stonyhill—St. James—A. Kuhn
Stratmann—St. Pauls—E. L. Mueller
Swiss—St. Johns—R. Schmiechen
Tilsit—St. James—G. Viehe
Troy—Zion—Armin Klemme
Union—Zion—F. E. J. Schenk
Near Union—St. Johns—O. Luthe
Verona—St. Johns—
Warrenton—Friedens—

O. A. Muenstermann
Washington—St. Peters—J. N. Schuch
Webster Groves—Evangelical—

A. C. Ernst
Weldon Spring—Immanuel—Ed. Brink
Wild Horse—Bethany—
Woollam—St. Johns—
Wright City—Friedens—A. Katterjohn

b) Arkansas

Collegeville—St. Johns—F. A. Eiermann
Judsonia—*St. Peters—
Lafe—Friedens—
Little Rock—St. Pauls—F. A. Eiermann

Institutions

St. Louis:
Webster Groves—Eden Seminary—
Pres. S. D. Press, D. D.
—Caroline Mission—Aug. E. Binder
—Deaconess Home—F. P. Jens
—Good Samaritan Home for the
Aged—G. B. Schiek
—Orphans' Home—J. Biegeleisen
St. Charles—Emmaus—J. W. Frankenfeld
Marthasville—Emmaus—C. F. Sturm
Number of churches.....133

9. NEBRASKA DISTRICT

Ashton—St. Matthews—T. R. Marshall
Bayard—Zions—J. Erbes
Beaver Creek—St. Marks—P. Ott
Garland—Evang.—A. F. Abele
Gladstone—Zions—W. Schaefer
Goehner—Evang. Friedens—L. Marx
Harvard—Evangelical—P. Ott
Jansen—St. Pauls—E. Vogt
Lincoln—St. Pauls—A. Matzner
Lincoln—St. Johns—A. W. Saremba
Loup City—Evangelical—T. R. Marshall
Maple Grove—St. Pauls—J. Meiller
McMilliams—St. Johns—C. Eller
Mitchell—St. Pauls—
Nebraska City—*Bethel—Geo. Duensing
Omaha—St. Johns—W. Kochhelm
Osage—St. Pauls—J. Abele
Plattsmouth—St. Pauls—
Plymouth—Friedens—G. Bode
Rulo—Zions—H. Kochhelm
Scotts Bluff—Zion—H. W. Bally
Seward—Friedens—A. F. Abele
Steinauer—Salem—H. Krueger
Syracuse—St. Johns—C. Gabler
Talmage—Zion—Theo. Gabler
Tilden—Friedens—R. Heckman
Wahoo—*St. Peters Evang. Luth.—

A. Matzner
Near Wayne—Theophilus—W. Fischer
Near Wayne—Salem—W. Fischer
West Blue—Friedens—H. G. Krueger
West Point—St. Johns—E. Aleck
Western—St. Johns—W. Dickmann
Number of churches32

10. NEW YORK DISTRICT

a) New York

Attica—St. Pauls—C. Sprenger
Auburn—St. Lucas—Dr. R. Stave
Bennington—Salem—C. F. Fetzer
Boston—St. Pauls—Jacob Schoettle
Buffalo:

—Bethany—C. Loos
—Bethlehem—P. Langhorst
—Calvary—J. L. Kulbartz
—Christ—A. Zink
—Friedens—R. Jungfer
—Grace Evangelical—P. Frohne
—Immanuel—P. Frankenfeld
—Pilgrim—G. Siegenthaler
—Salem—H. J. Hahn
—South Side Evang.—H. Noehren
—St. Andrews—F. W. Pfitzer
—St. James—L. Suedmeyer
—St. Johns—J. S. Huebschmann
—St. Lukes—*W. M. Jeschke
—St. Marks—H. M. Wiesecke
—St. Matthews—J. A. Keller
—St. Pauls—C. G. Haas
—St. Peters—Th. Bode
—St. Stephens—W. H. Schild
—Trinity—H. A. Kraemer

Cattaraugus—*St. Johns—C. Bachmann
Corning—Immanuel—R. Vieweg
Dunkirk—*Ev. Luth. St. Johns—
Carl G. Haass
Eden Center—First Ev.—A. E. Viehe
Elmira—First Evangelical—R. Vieweg
East Hamburg—Immanuel—E. Gottlieb
Gowanda—Ev. Luth. Trinity—R. H. Keller
Hamburg—St. James—A. E. Viehe
Hornell—Ev. Luth. St. Pauls—

R. W. Locher
Lockport—St. Peters—J. Schauer
Millersport—*St. Stephens—

C. G. Vogelmann
North Tonawanda—St. Peters—
Dr. Theo. Mueller

North Tonawanda—*Friedens—
E. A. Schulz

Orangeville—Immanuel—C. Sprenger
Perkinsville—St. Peters—F. W. Duhl

Rochester:
—Christ—Bernard J. Tepas
—Salem—F. Frankenfeld,
H. H. Lohans, Min. Rel. Ed.
—Trinity—J. Otto Reller
—St. Pauls—H. E. Koenig

Rome—Trinity—Paul Gabler
Shawnee—St. Pauls—E. A. Schulz
Sheldon—St. Johns—C. F. Fetzer
Syracuse—Friedens—W. Bauer
Tonawanda—*St. Peters—A. Hills
Tonawanda—Salem—A. Hills
Townline—St. Pauls—
Wayland—St. Pauls—F. W. Duhl
Wendellville—*St. Pauls—

C. G. Vogelmann
Westfield—St. Peters—
West Seneca—St. Peters—E. Gottlieb

b) Pennsylvania

East Greene—St. Pauls—
F. D. Oberkircher

Erie:
—Christ—L. C. Miller
—St. Lukes—A. F. Schultz
—St. Pauls—F. D. Oberkircher
Fairview—St. James—L. C. Miller
Meadville—Zion—Ph. Kraus, D. D.

c) Ontario, Canada
 Neustadt—St. Pauls—F. Westermann
 Stevensville—St. Johns—
 J. S. Huebschmann
 Number of churches62

11. NORTH ILLINOIS DISTRICT

a) Illinois

Adaline—Zion—F. W. C. Warber
 Addison—Immanuel—O. F. Claussen
 Addison Tp.—St. Johns—G. Plassmann
 Arlington Heights—St. Johns—
 J. A. Ellerbrake
 Aurora—St. Johns—C. F. Baumann
 Barrington—St. Pauls—C. Kleemann
 Bartlett—Immanuel—W. Rathmann
 Beecher—St. Lucas—G. Horst
 Bellewood—Friedens—H. Hildebrandt
 Belvidere—St. Johns—
 Bensenville—Friedens—H. Wagner
 Bloomingdale—St. Paul—E. H. Plassmann
 Bloomington—Friedens—H. H. Bierbaum
 Blue Island—St. Paul—B. Freese
 Brandenburg—Friedens—P. Repke
 Broadlands—St. Johns—Ralph Weissner
 Carpenterville—Zion—K. R. Kiehlhorn
 Champaign—St. Peters—H. F. Mueller
 Chicago:
 —St. Andrews—H. H. Moeller
 —Bethania—H. W. Dinkmeyer
 —Bethel—J. Goebel
 —Bethlehem—A. W. Früchte
 —City Mission—Geo. Lienhardt
 —Christ—E. Rathmann
 —Eden—J. Herrmann
 —Epiphany—M. C. Hoefer
 —First Engl. Ev.—L. W. Goebel
 —Friedens—H. Brodt
 —Gethsemane—F. H. Krohne
 —Grace—Robt. C. Stanger
 —Gloeckner Memorial—R. Fiedler
 —Immanuel—H. J. Schiek
 —Nazareth—F. Umbeck
 —Nicolai—G. Pahl
 —Oak Park Ev.—Z. Egartner
 —Ravenswood Ev.—A. E. Meyer
 —St. Johns—B. H. Leesmann
 —St. Lucas—Theo. Papsdorf
 —St. Mark—A. F. Gerhold
 —St. Matthews—E. Kroenke
 —St. Pauls—R. A. John and J. Plster
 —St. Pauls—(Rose Hill)—
 J. A. C. Buescher
 —St. Peters—H. E. Lambrecht
 —St. Peters—(South Chicago)—
 H. Jacoby
 —St. Philipp—Aug. Fleer
 —Salem—Jos. George
 —St. Stephens—B. C. Ott
 —Tabor—F. W. Schroeder
 —Timothy Mission—J. J. Merzdorf
 —Trinity—Jul. Kircher
 —Zion—C. A. Koenig
 —Zion—(Auburn Park)—
 Alfred Menzel
 —Zion—(Washington Heights)—
 M. Lienk
 Chicago Heights—St. Johns—R. Mernitz
 Crystal Lake—St. Pauls—M. Stommel
 Danvers—Friedens—H. H. Bierbaum
 Danville—St. Johns—A. N. Mayer
 Davis—St. Pauls—W. G. Riemann
 Deerfield—St. Paul—F. G. Piepenbrok
 Desplaines—Christ—Geo. W. Goebel
 Dolton—Immanuel—J. H. Dorjahn
 Downers Grove—St. Pauls—W. Grotefeld

Edison Park—Evangelical—H. P. Bloesch
 Eleroy—Salem—E. E. Bizer
 Elgin—St. Pauls—Th. F. Bierbaum
 Elmhurst—St. Peters—K. M. Chworowsky
 Evanston—St. Johns—A. J. Munstermann
 Frankfort Station—St. Peters—
 Gust. Lambrecht
 Freeport—St. Johns—C. C. Bizer
 Geneseo—St. Peters—A. T. Hosto
 Geona—Friedens—
 Gilman—Zion—J. Paul Goebel
 Glen Ellyn—St. James—Theo. Holtorf
 Grant Park—St. Peters—Ed. F. Mayer
 Greengarden—St. Peters—W. Blasberg
 Greenview—*German Ev.—
 Geo. Hildebrandt
 Hanover—Immanuel—Wm. Meyer
 Harmony—St. Johns—Albert H. Meyer
 Harvey—Friedens—
 Highland Park—K. A. Roth
 Hinckley—St. Pauls—A. F. Schemmer
 Hinsdale—Evang.—Otto Lauxmann
 Hinsdale—St. Johns—A. Dreusicke
 Hollowayville—*German Evangelical—
 P. Brueckner
 Homewood—St. Pauls—J. Silbermann
 Huntley—*Evang.—M. Stommel
 Kankakee—St. Johns—H. Meier
 Kewanee—*St. Peters—G. D. Fleer
 Lake Zürich—St. Peters—E. A. Irion
 Lamolille—St. Pauls—K. E. Gaertner
 LaSalle—Ev. Prot.—F. C. Krueger
 Lincoln—St. Johns—J. A. Hoefer
 Longgrove—Evangelical—Carl A. Stadler
 Loran—Ebenezer—M. C. Schroedel
 Lyons—St. Johns—F. Grosse
 Manhattan—H. J. Holdgraf
 Mannheim—St. Pauls—C. Nauwerth
 Matteson—Zion—Ed. J. Koch
 Melrose Park—St. Johns—Wm. C. Krause
 Minier—St. Johns—Arno Franke
 Minonk—St. Pauls—P. Buchmueller
 Mokena—St. Johns—W. Kreis
 Monee—St. Pauls—A. B. Gaebe
 Naperville—St. Johns—K. Freytag
 Niles Center—*St. Peters—J. J. Mayer
 Northern Blue Island—Ev. Community—
 R. M. Gadow
 Northbrook—(Shermerville)—St. Peters—
 A. H. Bizer
 North Grove—Zion—F. W. C. Warber
 Palatine—St. Pauls—J. C. Voeks
 Papineau—Immanuel—
 Pekin—St. Pauls—A. A. Zimmermann
 Peotone—Immanuel—E. H. Eilers
 Peotone Tp.—St. Johns—
 Petersburg—*St. Pauls—F. Schnathorst
 Plano—St. Johns—C. F. Baumann
 Plumgrove—St. Johns—C. Schulmeister
 Richton—St. Pauls—
 Sidney—St. Pauls—Ralph Weissner
 Thornton—Friedens—R. Mernitz
 Union—St. John—J. Hoffmeister
 Washington Tp.—St. Johns—J. Schmidt
 West Chicago—Michael—E. Pinckert

b) Indiana

Crownpoint—St. Johns—Ewald Stommel
 Dyer—Zion—E. Bloesch
 Hammond—Immanuel—C. Schaeffer

c) Institutions

Elmhurst College—
 Pres. H. R. Niebuhr, Ph.D.
 Orphans' Home and Home for the Aged,
 Bensenville—A. Von der Ohe
 Deaconess Home, Lincoln—J. A. Hoefer
 Deaconess Home, Chicago—G. A. Klenke
 Number of churches129

12. OHIO DISTRICT

Amherst—St. Peters—E. J. Soell
 Baltic—Zion—T. F. Braun
 Bucks Tp.—St. Pauls—T. F. Braun
 Bucks Tp.—St. Peters—T. F. Braun
 Bolivar—St. Johns—Paul C. Kaefer
 Chattanooga—St. Pauls—S. Egger
 Chester Tp.—*St. Johns—
 Wm. L. Moenkhaus
 Chili—*St. Johns—T. F. Braun
 Chillicothe—St. Johns—Theo. H. Franke
 Chillicothe—Salem—L. G. Weber
 Cleveland:
 —Bethany—H. E. Voss
 —Christ—H. Kamphausen, D. D.
 —First Evang.—J. C. Hansen
 —Friedens—Adolph Egli
 —Immanuel—Paul G. Moritz
 —St. Johns—E. N. Krafft
 —St. Lukes—F. H. Mittendorf
 —St. Matthews—Paul C. Schnake
 —St. Pauls—W. F. Baumann
 —Trinity Ev.—A. Kitterer
 —*West Side Ev.—W. K. Klein
 —Zion—O. Wittlinger
 Columbus—St. Johns—T. Lehmann
 Columbus—St. Pauls—A. H. Knipping
 Convoy—St. Johns—R. Uhlhorn
 Coshocton—Evang.—Victor Newman
 Crookedrun—Salem—Theo. Schlundt
 Dover—St. Johns Ev.—Theo. Schlundt
 Dover Tp.—St. Pauls—Paul C. Kaefer
 Elliston—Trinity—H. J. Schoettle
 Elmore—St. Johns—H. S. von Ragú
 Elyria—St. Pauls—Paul Bourquin
 Genoa—St. Johns—P. O. David
 Goshen Tp.—*Goshen Ev.—
 E. G. Kuenzler
 Halifax—Zion—Theo. F. Braun
 Independence—*St. Peters—O. Wittlinger
 Kenton—St. Johns—E. G. Kuenzler
 Kettlersville—*Immanuel—A. Dietze
 Lorain—St. Johns—Theo. Merten
 Loudon Tp.—St. Johns—A. J. Wahl
 Loudonville—Trinity—
 P. W. Meisenheimer
 Mansfield—St. John—Theo. P. Frohne
 Marion—Salem—A. J. Koch
 Massillon—St. Johns—J. E. Digel
 Millersburg—St. Johns—Ernst Irion
 Millbury—St. Peter—Wm. J. Kuhlmann
 Minersville—*St. Paul—
 Wm. L. Moenkhaus
 Monroeville—*United Christian—
 O. H. Zwilling
 Navarre—St. Pauls—Theo. S. Schlundt, Jr.
 Newark—St. Johns—L. H. Lammers
 New Bremen—St. Peter—H. C. Klutey
 New Bremen—*St. Pauls—J. C. Melchert
 Oak Harbor—St. Pauls—Armin Egli
 Oxford Tp.—St. Johns—H. E. Pfeiffer
 Parma—St. Pauls—F. H. Mittendorf
 Pomeroy—Peace—Wm. L. Moenkhaus
 Portsmouth—First Evangelical—
 S. Lindenmeyer
 Port Washington—St. Pauls—
 H. C. Ahrens
 Sandusky—Immanuel—W. J. Cramer
 Sandusky—St. Stephens—H. E. Pfeiffer
 South Amherst—St. Johns—E. J. Soell
 Springfield—St. Johns—P. Pfeiffer
 Stone Creek—Theo. Schlundt
 Strasburg—St. Johns—R. J. Loew
 Tiffin—St. Johns—O. P. Schroerluke
 Toledo—St. Pauls—Julius Braun
 Valley City—Immanuel—J. J. Hofmann
 Van Wert—St. Peters—L. Schmidt

Wapakoneta—St. Pauls—C. E. Schmidt
 Washington Tp.—St. Peters—
 Theo. P. Frohne
 Waverly—Evangelical—Theo. H. Franke
 Westpark—Immanuel—H. Juergens
 Winesburg—*Zion—R. J. Loew
 Wooster—Christ—A. Juergens
 Wren—St. Pauls—R. Uhlhorn
 Zanesville—Pilgrim—W. R. Grunewald
 Zoar—*Evangelical—Paul C. Kaefer

Number of churches.....77

13. PACIFIC DISTRICT

a) California

Backersfield—Immanuel—
 Dixon—*Ev. Lutheran—J. Lebart
 Fresno—Immanuel—J. Roth
 Long Beach—Mission—
 *Geo. P. Ellerbrake
 Los Angeles:
 —Ev. St. Johns—H. Gebhardt
 —Immanuel—O. Satzinger
 —St. Pauls—J. Nuesch
 —Zion—T. C. Honold
 Oakland—St. Marks—E. Baltzer
 Pasadena—St. Johns Ev.—E. G. Albert
 Petaluma—Grace—Geo. Gekeler
 Pomona—St. Johns—J. G. Mangold
 Sacramento—Friedens—W. Herrscher
 San Bruno—St. Johns—J. Dippel
 San Francisco:
 —St. Johns—
 —St. Lucas—A. Meyer
 —St. Pauls—K. C. Struckmeier
 San Rafael—St. Matthew—G. Tillmanns
 Woodland—St. Johns—C. Saenger

b) Arizona

Casa Grande—Ev.—Paul Wm. Schmidt
 Number of churches.....20

14. PENNSYLVANIA DISTRICT

a) Ohio

Benton Tp.—St. Pauls—
 *Theodore Lehmann
 Clarrington—Immanuel—Carl Scherzer
 Elk Tp.—Zion—*Theo. Kitterer
 Hannibal—Zion—G. Hafermehl
 Lewisville—St. Peters—*Theo. Lehman
 Liberty Tp.—St. John—*Theo. Kitterer
 Lowell—St. Johns—O. W. Breuhaus
 Marietta—St. Pauls—Theo. Mehl
 Miltonsburg—St. Peters—*William Hille
 Morton—Salem—G. Hafermehl
 Muskingum Tp.—*First Evangelical—
 Otto W. Breuhaus
 Salem Tp.—St. James—Carl Scherzer
 Steubenville—*Zion—C. W. Locher
 Summit Tp.—St. John—*William Hille
 Switzerland Tp.—St. Johns—
 Henry Schuessler
 Warner—First Evang.—*Theo. Kitterer
 Washington Co.—*Rural Mission—
 Theo. Mehl
 Watertown—*St. Johns—O. W. Breuhaus
 Woodsfield—St. Pauls—

b) Pennsylvania

Dorseyville—Trinity—C. T. Schaefer
 Millvale—First Evang.—Thomas Marshall
 New Sewickley Tp.—*St. Johns—
 Theo. Fischer
 Pittsburgh—*St. Peters—J. L. Ernst

N. S. Pittsburgh:

- *St. Pauls—O. D. Hempelmann
- *St. Peters—Th. R. Schmale
- *First Ev.—M. F. Bierbaum
- *First United Ev. Prot.—L. Moessner

Sharpsburg—St. Johns—W. A. Bomhard
Springgardenboro—St. Peters—P. Benthin

c) West Virginia

New Martinsville—Immanuel—G. Hafermehl

Wheeling:

- St. Pauls—A. C. Rasche
- *St. John—Wm. J. Hausmann

Number of churches.....22

15. SOUTH ILLINOIS DISTRICT

a) Illinois

Addieville—*Zion—J. A. Kreuzer
Alhambra—Salem—G. Th. Haller
Alton—Evangelical—O. W. Heggemeier
Arcola—St. Pauls—C. F. Kniker
Beckemeier—*St. Pauls—E. Schneider
Belleville—St. Pauls—O. F. Pessel
Belleville—Christ—C. R. Hempel
Bible Grove—St. Paul—A. Saeuberlich
Biddleborn—*Ev. Prot. Trinity
Blackjack—*St. Johns—F. Eggen
Bluff—*St. Johns—C. Berger
Bluff Precinct—Salem—A. Seffzig
Breese—St. Johns—E. Schneider
Brighton—St. Johns—W. Ott
Brownsville—St. John—
Burkville—St. Peters—A. Seffzig
Carlinville—St. Pauls—W. Riemeier
Carlyle—Immanuel—R. Hosto
Caseyville—Friedens—C. Kuhlmann
Central City—Zion—Ph. Bassler
Centralia—St. Peters—Ph. Bassler
Collinsville—St. Johns—C. Kuhlmann
Columbia—St. Paul—E. J. Westerbeck
Cordes—St. John—
Darmstadt—*Holy Ghost—J. Dorullis
Near Dollville, Tower Hill Post Office—
St. Pauls—K. J. Mueller
Du Bois—St. Marks—Theo. Wittlinger
Dupu—Christ Evang.—John Kehoe
Duquoin—St. Johns—W. B. Weltke
Eastfork Tp.—St. Johns—R. Hosto
East St. Louis—Imm.—E. R. Jaeger
Edwardsville—Eden—H. J. Bredehoeft
Near Edwardsville—St. Pauls—
C. A. Mysz
Evansville—St. Johns—H. Rahn
Farina—Friedens—
Near Farina—St. Johns—
Fayetteville—*Ger. Prot.—
J. H. Koenig, Lic.
Felden—Evangelical—W. Wilke
Floraville—St. Pauls—M. Kleinau
Fowler—*St. Paul—
Freeburg—St. Pauls—R. Zimmermann
Garret—Zion—A. F. Bock
Grantfork—*Ger. Ev.—L. Malkemus, lic.
Granite City—St. Peters—R. Kofer
Granite City—St. Johns—K. Dexheimer
Hamel—Immanuel—
Harrisonville—*St. Peters—W. Jung, Jr.
Hecker—*Friedens—H. Hosto
Highland—*Evang.—C. E. Miché
Hookdale—St. Peters—G. Hohmann, lic.
Hoyleton—Zion—D. Bierbaum
Irvington—Friedens—K. Jeschke

Jamestown—St. Pauls—K. Benkendoerfer
Jerseyville—Friedens—W. Wilke
Johannisburg—*St. Johns—Dr. C. Schieler
Lake Creek—*St. Pauls—

Lebanon—St. Pauls—R. Hohmann
Lenzburg—St. Peters—Th. C. M. Kugler
Maeystown—St. Johns—P. Schulz
Marine—Evangelical—E. W. Puschi
Marion—Zion—Aug. Doellefeld
Marissa—Friedens—

Mascoutah—St. Johns—D. H. Moritz
Mattoon—Zion—C. F. Kniker

Near Metropolis City—St. Johns—

Geo. Deckinger

Near Metropolis City—Zion—E. D. Kiefel

Millstadt—Zion—B. H. Heithaus

Near Millstadt—Concordia—

W. Neumeister

Moredock—*Ebenezer—W. Jung, Jr.

Moro—St. Johns—F. Muehlinghaus

Murphysboro—St. Peter—

George P. A. Kirschke

Nashville—St. Pauls—Carl Kluge

New Athens—St. John—Theo. Tillmanns

New Baden—Zion—Theo. Baur

New Design—Zion—

New Douglas—Salem—G. Hahn

New Hanover—*Zoar—C. Berger

O'Fallon—Evangelical—F. J. Langhorst

Ohlman—St. Pauls—K. Friebe

Okawville—St. Peters—H. Baumgaertel

Near Okawville—St. Paul—

Alfred Albrecht

Old Ripley—Zion—

Pana—St. Johns—H. H. Wintermeyer

Pinckneyville—St. Pauls—Adolf Friz

Plumhill—St. Johns—L. Rauch

Prairie du Long—Immanuel—A. Hoerbe

Prairie du Round—St. Marks—A. Hoerbe

Quincy:

—St. Pauls—J. C. Rieger

—St. Peters—A. Warskow

—Salem—H. J. Leenhuis

Redbud—St. Peters—P. Brink

Ridge Prairie—St. Johns—

K. Doernenburg

Smithton—*St. Johns—W. H. Hosto

St. Jacobs—Evang.—A. Schneider

Staunton—St. Pauls—Paul Schoppe

Stone Church—*St. Peters—H. Hosto

Sugarloaf—*Zion—W. Neumeister

Summerfield—St. Johns—

Pro tempore—J. C. Keppel

Trenton—St. Johns—Dan. Buchmueller

Troy—Friedens—H. Niedernhoefer

Ursa—Zion—B. Buehler

Valmeyer—Evang.—W. Jung, Jr.

Waterloo—*St. Pauls—G. F. Brink

Wood River—A. H. Idecker

b) Louisiana

New Orleans:

—First Ev.—A. H. Becker, D.D.

Norman Maunz, Asst. Pastor

—Carrollton—St. Matthews—

L. Schweickhardt

—Milan St.—Salem—P. M. Schroeder

—*Jackson St. Evang.—J. P. Quinius

—St. Johns—H. J. Neumann

—St. Pauls—A. J. Scherrer

—Bethany—A. Meise

d) Mississippi

Biloxi—First Evang. of Mississippi—

G. M. L. Hoffmann

Number of churches.....111

16. TEXAS DISTRICT

Augusta—*St. James—K. Merkel
 Birch—Salem—*O. A. Meyer
 Beasley—*Friedens—Paul C. Kniker
 Burlington—*St. John—K. Merkel
 Burton—St. Johns—
 Cego—St. Pauls—
 Cibolo—St. Pauls—C. Kniker
 Converse—Friedens—C. Kniker
 Corpus Christi—Evangelical—C. Kurz
 Cottonwood—St. Peters Ev.—

P. C. Kniker

Coupland—St. Peters—G. Krebs
 Cayote—*St. Johns—Theo. Pfundt
 Cypress—*St. Lucas—J. Ziegler
 Dallas—St. Pauls—A. Romanowski
 Dime Box—St. Johns—*O. A. Meyer
 Electra—Zion—*W. E. Scholze
 Fredericksburg—*Holy Ghost—

A. Koerner

Ft. Worth—St. Johns—C. Wolff
 Gay Hill—Friedens—*O. A. Meyer
 Gerald—St. Pauls—J. Meiller
 On the Geronimo—*Friedens—
 Hatchel—*Evang.—Robert Mohr
 Houston—First German Ev. Luth.—

D. Baltzer

Houston—Bethel—Theo. Wobus
 Houston—*Christ Ev.—H. G. Borne
 Kurten—Zion—J. J. Kasiske
 Near Kyle—St. Johns—C. Gastrock
 Near Mooreville—*Zion—J. Strauss
 Lewisville—Friedens—C. Wolff
 Lockhart—Ev. Luth. Christ—G. Voegtling
 Longworth—*St. John—
 Lyons—*Immanuel—*O. A. Meyer
 Marion—Luther-Melanchthon—F. Koch
 Near Marlin—St. Pauls—G. Deislinger
 Mt. Prairie—St. Stephens—*O. A. Meyer
 Needville—Immanuel—Paul C. Kniker
 New Baden—Ebenezer—*E. H. Schwengel
 New Biela—*Ev. Luth. Trinity—

P. Piepenbrok

New Braunfels—*First Protestant—
 G. Mornhinweg
 New Braunfels—Mission—*C. H. Zeyher
 Orange Grove—Ev. Luth.—K. Zeyher
 Otto—St. Johns—
 Redwood—Pauls—
 Riesel—Friedens—J. Jaworski
 Richland, near Manor—*St. Johns—

G. Zucher

Robinson—St. Johns—J. Strauss
 Rowena—Zoar—Robert Mohr
 San Angelo—Immanuel—Robert Mohr
 San Antonio—Friedens—J. O. Polster
 Seguin—*Cross—
 Schulenberg—Evang.—P. Piepenbrok
 Spring—Immanuel—*E. H. Schewngel
 Spring Branch—St. Peters—J. Ziegler
 Three Oaks—*Friedens—H. Barnofske
 Tynan—Friedens—K. Zeyher
 Waco—Zion—J. Jaworski
 Washington—Friedens—F. W. Braun
 Weimar—Ev. Luth.—P. Piepenbrok
 West—St. Peters—John Meiller
 White Oak—St. Johns—J. Ziegler
 Womack—Zion—Theo. Pfundt
 Woodsboro—Ev. Christus—C. Kurz
 Zuehl—Redeemer—C. Kniker

Institution

Robinson Academy—G. Nussmann
 San Antonio—Home for the Aged—
 H. Barnofske

Number of churches 65

17. WEST MISSOURI DISTRICT

Arrow Rock—Zion—H. Schroeder
 Billingsville—St. Johns—P. Niedermeyer
 Blackburn—St. Pauls—Ed. Belssenherz
 Boonville—Evangelical—Fred Stoerker
 Brazito—Friedens—E. W. Berlekamp
 California—Evangelical—J. C. Bierbaum
 Concordia—Bethel—F. W. Budy
 Emma—St. Johns—
 Florence—St. Johns—Geo. Pruessner
 Grand Pass—Evangelical—F. Sabrowsky
 Hartsburg—Friedens—*E. Eigenrauch
 Henry—St. Pauls—
 Higginsville—Salem—G. H. Freund
 Independence—St. Lucas—Clyde Koehler
 Jamestown—St. Pauls—Wm. Sabbert
 Jefferson City—Central—E. W. Berlekamp
 Kansas City—St. Peters—J. Sauer
 Kansas City—St. Paul's Evang. Mission—
 Lamb—Immanuel—Geo. Pruessner
 Levasy—Ebenezer—H. Krull
 Lexington—Trinity—D. C. Jensen
 Little Rock—Salem—H. Schroeder
 Mayview—Zion—M. L. Seybold
 McGirk—Salem—J. C. Bierbaum
 Moniteau—Advent—H. Henning
 Napoleon—St. Pauls—J. Hauck
 New Franklin—Immanuel—D. Jud
 Parkville—St. Matthews—M. Baas
 Pilot Grove—St. Pauls—H. E. Mueller
 Pleasant Grove—St. Peters—

Wm. Sabbert

St. Joseph—Zion—F. C. Klick
 St. Joseph—Ev. Luth. Zion—*C. Maler
 Sedalla—Immanuel—S. P. Bittner
 Wellington—St. Lucas—W. Bechtold

Number of churches 34

18. WISCONSIN DISTRICT

a) Wisconsin

Ackerville—St. Pauls—P. Grob
 Antigo—Unity—C. Nagel
 Near Ackerville—St. Johns—P. Grob
 Appleton—St. Johns—W. R. Wetzel
 Arpin—St. Johns—A. Guenther
 Athens—Christ—E. Holder
 Beechwood—*St. Johns—K. Kuenne
 Berlin—Salem—W. Schlinkmann, Sr.
 Blackcreek—*St. Johns—P. Beecken
 Black Wolf—New Bethel—*Paul Reichert
 Boltonville—*St. Johns—K. Kuenne
 Brillion—Friedens—W. Leonhardt
 Brookfield—Trinity—A. Klug
 Browntown—Friedens—W. Mangelsdorf
 Butler—Friedens—A. Klug
 Byron Tp.—Bethel—B. Schallow
 Cadott—Zion Ev.—
 Calumet Harbor—St. Pauls—P. Hoepfner
 Cecil—St. Johns—H. Greuter
 Cedarlake—*St. Pauls—E. Wilking
 Cicero—St. Johns—P. Beecken
 Colby—St. Johns—A. H. Wegener
 Collins—St. Pauls—W. Leonhardt
 Corning—St. Pauls—M. Schmidt
 Cudahy—Christ—F. Klinschewsky
 Darlington—*Ev. Immanuel—P. A. Schuh
 Dorchester—Friedens—J. Bizer
 Durham—Bethlehem—S. Gonser
 Edgar—St. Pauls—F. G. Schuetze
 Elkhart Lake—St. Johns—F. W. Zeh
 Elk Mound—Friedens—
 Erin—St. Pauls—Wm. Schwemmer
 Fall Creek—Ev. Luth. Friedens—
 Fillmore—St. Martins—H. Erber
 Fond du Lac—Friedens—B. Schallow

Fort Atkinson—Friedens—R. Buelow
Hales Corners—*Immanuels—S. Gonser
Hartford—St. Johns—H. Weichelt
Jackson—St. Peters—J. Reichert
Jackson—*Friedens—J. Reichert
Jordan—Ebenezer—W. Mangelsdorf
Kewaskum—*Friedens—H. Barth
Kohlsville—*St. John—L. Kehle
Lancaster—Bethlehem—E. Crusius
Libertyridge—St. Pauls—E. Crusius
Manitowoc—St. Johns—G. Recht
Marinette—Friedens—G. Paulowelt
Marion, Grant Co.—Imm.—G. Krumm
Medford—Evang.—J. Bizer
Marshfield—St. Pauls—A. H. Wegener
Meeme—*St. James—Fr. Fuerst
Menominee Falls—*St. Pauls—

Paul Wendt

Merrill—St. Stephens—M. Schmidt
Merton—St. Johns—W. Schwemmer
Milan—St. Johns—E. Holder
Milwaukee:

—Bethel—E. Gehle
—Christ—H. Niefer
—Friedens—W. Schlunkmann
—Glaubens—G. Kitcher
—Grace—P. E. Winger
—Immanuel—P. Bratzel
—St. Pauls—W. G. Rath, Jr.
—Salem—D. Reichle
—Tabor—E. J. Fleer
—Trinity—F. G. Ludwig
—Zion—G. Fischer

Monroe—St. Johns—P. A. Schub
Mosel—*St. Marks—F. Fuerst
Neeah—*Emanuel—E. Kollath
Oconto—St. Pauls—H. A. Dies
Oshkosh—Immanuel—P. Stange
Oshkosh—St. Pauls—Th. Irlon
Perkinstown—Friedens—J. Bizer
Plymouth—*Friedens—F. W. Zeh
Portage—Trinity—M. Hoepfner
Port Washington—Friedens—S. Lefkovic
Random Lake—Friedens—K. Kuenne
Reedsville—Friedens—W. Leonhardt
Rhine—St. Peters—P. Thomas
Richfield—*St. James—P. Dietrich
Ripon—*Ev. Lutheran—F. C. Kehle
Rockfield—*Christ—P. Dietrich
Rockfield—*Zoar—J. Koch
Russell—St. Pauls—F. Klingeberger
Saukville—St. Peters—J. Schaefer
Slinger—St. Johns—E. Wilking
Schofield—Friedens—G. F. Schuetze
Scott—St. Pauls—M. Hoepfner
Shawano—Friedens—P. Prell
Sheboygan—Evangelical—E. Krueger
Silvercreek—*St. Pauls—K. Kuenne
South Germantown—*St. Johns—
M. Rosenfeld

South Milwaukee—St. Lucas—
F. Klinschewsky
Stevens Point—Friedens—W. Werth
Sussex—Zion—F. E. Winger, Sr.
Town Hermann—St. Johns—F. Mohme
Town Oakland—St. Johns—J. Foesch
Waubesa—*St. Pauls—H. Erber
Wausau—St. Pauls—E. Grauer
Wauwatosa—St. Pauls—R. Grunewald
Wayne—St. Pauls—W. Mangelsdorf
Whitewater—Friedens—R. Buelow
Wisconsin Rapids—St. Johannes—
A. Guenther

b) Michigan

Menominee—Trinity—G. Paulowelt
Number of churches.....104

19. WASHINGTON MISSION DISTRICT

Everett, Wash.—Zion—Wm. Schmidt
Gresham, Ore.—Zion—E. Horstmann
Payette, Idaho—Ev. Luth.—B. Huhn
Portland, Ore.—St. Pauls—
Portland, Ore.—St. Johns—C. Hoffmann
Seattle, Wash.—St. Pauls—

Geo. L. Zocher

Spokane, Wash.—First Ev.—

Erwin Buenemann

Walla Walla, Wash.—Friedens—

Geo. Eichler

Number of churches8

CANADA MISSION DISTRICT

Brown P. O., Man.—Ev. Immanuel—
Morden, Man.—Ev. Zion—
Winnipeg, Man.—St. Johns Ev.—

H. M. Awiszus

Number of churches3

MONTANA MISSION DISTRICT

Culbertson—Ev. Luth. St. Pauls—

E. Stelzig

Near Culbertson—Ev. Luth. Friedens—

E. Stelzig

Froid—Ev. St. Johns—E. Stelzig

Fromberg, Mont.—Unorganized—

W. M. Schuster

Hardin—St. Pauls—J. P. Kaiser

Near Shepherd (Ev. Colony)—Ev. Im-

manuels—Lucius Salzgeber

Paul, Idaho—*Salem—F. Brennecke

Pocatello, Idaho—F. Brennecke

Sugar City, Idaho—St. Pauls—

F. Brennecke

Worden—Ev. Luth. St. Pauls—

Lucius Salzgeber

Worland, Wyo.—Zion—Wm. Werner

Number of churches11

MISSION STATIONS IN INDIA

RAIPUR DISTRICT

CENTRAL PROVINCES, INDIA

a) Bistrampur Station

Pastor & Mrs. F. A. Goetsch, Bistrampur,
Raipur District, C. P., India

Mr. & Mrs. Hubert P. Konrad, Bistrampur,
Raipur District, C. P., India

b) Raipur Station

Pastor & Mrs. J. Gass, D.D. Raipur, C.
P., India

Miss Elise Kettler, Raipur, C. P., India
Dr. and Mrs. Milton Lang, Raipur, C. P.,
India.

Miss Anna Schichi, Raipur, C. P., India
Pastor Theo. Seybold, Raipur, C. P.,
India

Miss Dorothea S. Riechers, Raipur, C. P.,
India.

Pastor and Mrs. Emil W. Menzel, Raipur,
C. P., India

Miss Hedwig Schaeffer, Raipur, C. P. In-
dia.

c) Baitalpur Station

Pastor & Mrs. John Schultz, Baitalpur,
B. N. Ry., via Bhatapara, C. P.,
India
Pastor & Mrs. Theophil Twente, Baital-
pur, via Bhatapara, C. P., India.
Mrs. Helen Enslin Suger, Baitalpur,
B. N. Ry., via Bhatapara, C. P., India
Miss Lydia A. Kies, Baitalpur, via Bhata-
para, C. P. India.

d) Parsabhader Station

Pastor and Mrs. Armin F. Meyer, Baloda
Bazar, Raipur Dist., C. P., India
Miss Adele Wobus, Baloda Bazar, Raipur
Dist. C. P., India

e) Mahasamudra Station

Pastor & Mrs. M. P. Albrecht, Mahasa-
mudra, Raipur District, C. P., India

f) Sakti Station

Pastor & Mrs. J. C. Koenig, Sakti Station,
Bengal Nagpur, R. W., C. P., India.

g) Kharlar Station

Pastor & Mrs. H. A. Felerabend, Kharlar
C. P., India.

MISSION STATION IN HONDURAS

San Pedro

Pastor & Mrs. Fr. Andres, San Pedro
Sula, Honduras, C. A., via New Or-
leans
Pastor & Mrs. H. Auler, San Pedro Sula,
Honduras, C. A., via New Orleans
Miss Anna Bechtold, San Pedro Sula,
Honduras, C. A., via New Orleans
Pastor & Mrs. H. A. Dewald, San Pedro
Sula, Honduras, C. A., via New Or-
leans
Miss Elise Goepfarth, San Pedro Sula,
Honduras, C. A., via New Orleans
Miss Bertha M. Scheidt, San Pedro Sula,
Honduras, C. A., via New Orleans
Miss Louise Vordenberg, San Pedro Sula,
Honduras, C. A.
Number of Stations 1

On Leave of Absence

Pastor and Mrs. M. P. Davis, 343 Fair-
field Ave, Bellevue, Ky.
Mrs. Edith B. Melick, Unadilla, Otsego Co.,
New York
Total number of missionaries to
the foreign field.....40

**LOCATION OF CHURCHES IN CITIES OF 10,000
INHABITANTS OR OVER**

(Churches not named in this list were not reported to the editor.)
The name of the city is given first, then name of church and address, and finally
the name of the pastor.

Alabama

Birmingham—St. Johns—S. 27th and Clairmont Ave.—A. Limper

Arkansas

Little Rock—St. Paul's—11th and Ringo Sts.—W. Esser

California

Los Angeles:

—Immanuel—337 E. Jefferson St.—O. Satzinger
—St. Paul's—Washington & Trinity Sts.—J. Nuesch
—Zion—111 N. Breed St.—J. Dippel
—English Mission—A. Bahnsen

Oakland—St. Mark's—58th & Telegraph Avenues—El. Baltzer

Pasadena—St. John's—E. Orange Grove & Fair Oak Ave.—E. G. Albert

Pomona—St. John's—8th & Louisiana Sts.—J. E. Mangold

San Francisco:

—St. John's—Larkin St., betw. Broadway & Vallejo—F. Schlinkmann
—St. Luke's—15th, near Church St.—Alfred Meyer
—St. Paul's—1419 Howard, betw. 10th & 11th Sts.—K. C. Struckmeyer

Sacramento—Oak Park Sta.—1st Ev.—24th St. & Marshall Way—W. Herrscher

Colorado

Denver:

—Salem—Ninth and Sherman—G. A. Schmidt
—Friedens—45th & Lincoln—L. C. Boeker
—St. Paul's—W. 28th Ave. & Zuni St.—O. Wichmann

Fort Collins—Immanuel—Remington & Olive Sts.—David F. Maul

Greeley—St. Johns—4th Ave. & 11th St.—Ad. Woth

Loveland—Bethlehem—El. 2nd and Taylor—George Rath

District of Columbia

Washington—*Concordia—20th & G Sts., N. W.—C. W. Locher

Florida

Jacksonville—Zions—N. E. corner of E. 9th and Market St.—A. Beutenmueller
Miami—Friedens—Corner N. E. 23rd St. and 2nd Court—O. Nussmann

Georgia

Atlanta—St. John's—Euclid Ave and Druid Circle—W. Hauff

Illinois

Alton—Evangelical—526 E. 8th St.—O. W. Heggemeler
Aurora—St. John's—5th St. & North Ave.—C. F. Baumann
Belleville—Christ—26 N. West St.—C. R. Hempel
Belleville—St. Pauls—123 W. B. St.—O. F. Pessel
Belvidere—St. John's—Cor. Main and E. Madison—D. Jensen
Bloomington—Friedens—Front & Lee Sts.—H. H. Bierbaum
Blue Island—Friedens—Gregory & New—B. Freese
Centralia—St. Peter's—W. 2nd & S. Cherry—Ph. Bassler
Champaign—St. Peter's—405 E. University Ave.—H. F. Mueller

Chicago:

—St. Andrew's—28th & Karlov Ave.—H. H. Moeller
—Bethany—Cullom Ave. and N. Paulina St.—H. W. Dinkmeyer
—Bethel—114th & State Sts.—J. Goebel
—Bethlehem—Magnolia Ave. & Diversey Parkway—A. W. Fruechte
—Christ—Francisco & Lexington Sts.—E. Rathmann
—Church of Peace, Parish House—1450-60 W. 78th St.—H. J. Brodt
—Eden—Gunnison & Leclaire Aves.—G. A. Niedergasass & J. Herrmann
—Epiphany—Bradley Place & N. Robey St.—M. C. Hofer
—First English Evangelical—3070 Palmer Square—L. Goebel
—Friedens—S. 52nd & Justine Sts.—H. J. Brodt
—Gethsemane—Cor. Monticello & Belleplaine Aves.—F. H. Krohne
—Grace—S. Albany & W. 60th Sts.—R. Stanger
—Glockner Memorial—Central Ave. & Rice St.—R. B. Fiedler
—Immanuel—E. 70th St. & Michigan Ave.—H. J. Schiek
—Nazareth—Altgeld St. & Talman Ave.—
—Nicolai—N. Albany & Barry Ave.—G. Pahl
—Oak Park—Evangelical—Z. Egartner
—Ravenswood Evang.—Pensacola & Hoyne Ave.—Alfred E. Meyer
—St. John's—Moffat St. & Campbell Ave.—B. H. Leesmann
—St. Luke's—W. 62nd & Green Sts.—Theo. Papsdorf
—St. Mark's—W. 35th & Lowe Ave.—W. Gaertner
—St. Matthew's—Washtenaw Ave. & Iowa St.—H. Kroenke
—St. Paul's—Orchard & Kemper Place—R. A. John & J. Pister
—St. Paul's (Rose Hill)—Edgewater Ave., near Clark St.—Otto Kuhn
—St. Peter's—Cortez & Oakley Aves.—H. E. Lambrecht
—St. Peter's Branch S. S.—Costello and Central Park Aves.—H. E. Lambrecht
—St. Peter's (South Chicago)—Ave. L. & E. 103 St.—W. Breitenbach
—Philippus—W. 36th St. and S. Seeley Ave.—A. Fleer
—St. Stephen's—Karlov & Wabansia Aves.—B. C. Ott
—Salem—228 W. 25th St.—Jos. A. George
—Salem Mission—6813 S. Emerald Ave.—Jos. A. George
—Tabor—Leclaire & Belle Plaine—F. W. Schroeder
—Timothy—George St. and La Vergne Ave.—T. Falk
—Trinity—22nd Place & Robey St.—Julius Kircher
—Zion—Lotus Ave. & W. Van Buren St.—C. A. Koenig
—Zion—(Auburn Park), W. 80th & Normal Sts.—Alf. Menzel
—Zion—(Washington Heights), Throop & 100th Sts.—M. Lienk
Chicago Heights—St. John's—S. W. Cor. 16th & Vincennes Ave.—R. Mernitz
Collinsville—St. John's—Cor. Clay & Seminary Sts.—H. J. Bredehoeft
Danville—St. John's—E. Main & Buchanan Sts.—A. N. Mayer
Du Quoin—St. John's—20 S. Hickory—W. B. Weltge
East St. Louis—Immanuel—14th St., betw. State & Illinois Blvd.—E. R. Jaeger
Edwardsville—Eden—N. J. Bredehoeft
Elgin—St. Paul's—Center & Division Sts.—Th. F. Bierbaum
Evanston—St. John's—Wesley & Crain—A. J. Munstermann
Freeport—St. John's—104 Union St.—C. C. Bizer
Granite City—St. Peter's—21st & C Sts.—Rob. Kofer
Highland Park—St. John's—Greenbay Rd. and Homewood Ave.—H. Weichelt
Kankakee—St. John's—195 N. Entrance Ave.—H. Meier
Kewanee—St. Peter's—W. Central Blvd. & Grove St.—G. D. Fleer
La Salle—Ger. Prot.—841 Fourth St.—F. C. Krueger
Lincoln—St. John's—Union & 5th Ave.—J. A. Hofer
Marion—Zion—926 W. Cherry St.—Aug. Doellefeld
Mattoon—Zion—216 N. 21st St.—C. F. Kniker
Moline—St. Paul's—E. Busekros
Murphysboro—St. Peters—15th & Spruce—Victor Frohne

Pekin—St. Paul's—Seventh & Ann Eliza Sts.—A. Zimmermann
Quincy:
 —Ev. Salems—9th & State—H. J. Leemhuis
 —St. Peter's—9th & York Sts.—A. Warskow
 —St. Paul's—929 Monroe St.—J. C. Rieger
Rock Island—Friedens—12th St. & 12th Ave.—F. J. Rolf

Indiana

Elkhart—St. John's—Harrison & 3rd—E. H. Spathelf
Evansville:
 —Bethel—Cor. Jefferson Ave. & Garvin St.—E. Kockritz
 —*St. John's—Cor. Lower 3rd & Ingle Sts.—Wm. N. Dresel, Wm. Krummel, Ass't. Pastor
 —St. Luke's—Cor. E. Virginia St. & Baker Ave.—H. Pister
 —St. Matthew's—Avondale—K. M. Kindt
 —St. Paul's—Cor. W. Michigan St. & 12th Ave.—Th. Haas
 —Zion—Lower 5th, betw. Ingle & Bond Sts.—J. U. Schneider, Ph. D.
Hammond—Immanuels—348 Sibley—C. Schaeffer
Indianapolis:
 —Friedens—Parkway Ave. & Alabama St.—C. A. Hildebrand
 —St. John's—Sanders & Leonard Sts.—E. A. Piepenbrock
 —St. Paul's—Ashland Ave. & 13th Sts.—J. Frohne
 —Zion—North & New Jersey Sts.—F. R. Davies
Lafayette—St. John's—Elizabeth & Eleventh Sts.—
La Porte—St. Paul's—Cor. Lincoln Way & Perry St.—G. G. Bratzel
Michigan City—St. John's—S. W. Cor. 9th & Franklin Sts.—P. Irion
Mishawaka—St. Andrews—112 W. Third St.—O. C. Laubengayer
New Albany—St. Marks Evang.—Spring St., betw. Bank & E. 3rd St.—F. A. Meusch
South Bend—St. Peter's—415 W. LaSalle—W. E. G. Webbink
South Bend—Zion—S. St. Peter & E. Wayne Sts.—W. Goffeney
Terre Haute—St. Paul—Cor. 12th & Eagle—H. Peters
Vincennes—St. John's—5th & Shelby Sts.—J. H. Overbeck

Iowa

Burlington:
 —First Evangelical—Cor. 6th & Columbia Sts.—J. H. Buescher
 —St. Luke's—Cor. 14th & South Sts.—W. Marten
 —Zion—5th St., betw. Columbia & Washington Sts.—J. Erdmann
Creston—St. John's—Fremont & S. Maple Sts.—J. E. Birkner
Council Bluffs—St. John's—Union & Pierce Sts.—A. Kniker
Ft. Madison—St. John's—4th & Walnut Sts.—R. A. Mensendiek
Keokuk—St. Paul's—11th & Exchange Sts.—A. H. Bisping
Marshalltown—Friedens—S. 4th & Linn—
Muscatine—Ev. Prot.—Sycamore, between 3rd & 4th—R. C. Lucke

Kansas

Kansas City—Zion—716 Nebraska Ave.—A. A. Klitterer
Lawrence—St. Paul's—831 Illinois St.—H. Rieder
Leavenworth—Salem Evangelical—Arch and Fifth Street—N. Rieger
Newton—Immanuel—Cor. 8th and Plum—Th. Franke
Topeka—St. Paul's—3rd & Hancock Sts.—H. Rieder
Wichita—Salem—Corner First & Madison—M. L. Kramer

Kentucky

Henderson—Zion—First & Ingram—A. J. Nies
Louisville:
 —Bethlehem—6th, near Hill St.—H. Limper
 —Christ—Barrett & Breckenridge Sts.—W. Krueger
 —Immanuel—Transit & Bardstown Road—E. C. Sinning
 —St. James—Bennet St. & Woodruff Ave.—H. Kettelhut
 —St. John's—Clay & Market Sts.—A. E. Klick
 —St. Luke's—W. Jefferson, near 19th St.—P. R. Zwillling
 —St. Matthew's—611 E. St. Catharine—L. Hohmann
 —St. Paul's—East Broadway, near Brook St.—W. F. Mehl
 —St. Peter's—W. Jefferson, near 13th St.—F. Hausmann
 —Parkland—26th St. & Grand Ave.—J. Doellefeld
 —West Louisville—41st & Hermann Sts.—W. J. Bartels
Newport—St. Paul's—24 East 8th St.—A. J. Hotz
Owensboro—Zion—D. Blasberg
Paducah—Unity—5th between Clark & Adams—E. Klutey

Louisiana

New Orleans:

- First Evang.—Carondelet & St. Mary Sts.—A. H. Becker, N. Maunz, Asst.
- Evangelical—Jackson Ave. & Chippewa St.—J. P. Quinius
- St. John's—Belfast & Joliet Sts.—H. J. Neumann
- St. Matthew's—Dante & Elm Sts.—L. Schweickhardt
- St. Paul's—Elenora & Patton Sts.—A. J. Scherrer
- Salem—Camp & Milan Sts.—P. M. Schroeder
- Bethany—Broad and General Taylor Sts.—A. Meise

Maryland

Annapolis—St. Martin's—Francis St., near State Circle—F. H. Graeper

Baltimore:

- Christ—Bacon & Decatur Sts.—Chas. F. Brandt
 - St. John's Concordia—Walbrook Ave., near Payson St.—E. J. F. Dettbarn
 - *Friedens—Chester St., near Orleans St.—F. A. Giese
 - Huber Memorial—Alameda Blvd. & 29th St.—P. L. Schmidt
 - Messiah—Englewood and Maple Aves. (Woodlawn)—L. A. McGrath
 - Morrell Park—10th & James Sts.—E. J. Paetzold
 - St. John's—Lombard & Catherine Sts.—F. C. Rueggeberg
 - St. Luke's—Fayette & Carey Sts.—F. H. Klemme
 - St. Matthew's—Fayette St. & Central Ave.—D. Bruning
 - *United Evangelical—East Ave. & Dillon St.—W. Batz
- Frostburg—Zion—E. Main St., betw. Bowers & Grant Sts.—K. Buff

Michigan

Adrian—Immanuel's—McVicar & E. Church—J. B. Meister

Ann Arbor—Bethlehem—Fourth Ave. South, near Packard St.—G. A. Neumann

Chelsea—St. Paul's—Summitt, betw. Main & East—P. Grabowski

Detroit:

- Bethany—Seminole & Waterloo Sts.—A. Martin
 - Bethel—2270 West Grand Blvd., near Linwood—R. Niebuhr, Theo. Braun, Minister of Education
 - Christ—Roosevelt & Myrtle Sts.—Theo. Jud
 - Immanuel—Livermoir & Vernor Sts.—W. J. Witt
 - Highland Park—Salem—36 Leslie Ave.—West of Hamilton Blvd.—E. F. Abele
 - St. John's—Russell & Chestnut Sts.—H. Horny
 - St. Luke's—Rohus & Warren Aves.—L. Kleber
 - St. Mark's—Dix & Military Aves.—A. Mallick
 - St. Matthew's—Concord & Stuart—O. C. Haass
 - St. Paul's—17th & Rose Sts.—W. Howe
 - St. Peter's—Tecumseh & Michigan Aves.—C. A. Haneberg
 - Trinity—W. Fort St., near Woodmere Ave.—E. F. Lawrenz
 - Zion—Lawndale & Cahalan Aves.—*F. R. Isell
- Grand Rapids—St. John's—Mt. Vernon Ave., near W. Bridge St.—R. Schreiber
- Jackson—St. John's—S. Mechanic & E. Biddle Sts.—W. H. Alber
- Lansing—St. Paul's—N. Walnut & Genessee Sts.—G. Krause
- Marine City—St. John's—171 Backus Ave.—H. E. Totzke
- Muskegon—St. John's—Cor. Pine & Diana Sts.—G. Bohn
- Mt. Clemens—Zion—New & Pine—F. A. Roese
- Owosso—St. John's—Washington & Oliver—G. H. Webbink
- Pt. Huron—St. John's—Cor. Pine & 7th—J. Wulfman
- Saginaw—St. Mark's—111 S. 3rd Ave.—A. Grabowski
- Saginaw (W. S.)—Immanuel—Main and Elm Sts.—A. Grabowski
- St. Joseph—St. Peter's—Pearl & Church Sts.—F. W. Buehler
- St. Joseph—Zion—Niles & Harrison Aves.—F. C. Schmidt
- Wyandotte—St. John's—4th & Chestnut—W. F. A. Simon

Minnesota

Bemidji—St. Paul's—Sixth & America—H. Radloff

Duluth—St. Paul's—10th Ave. E. & 3rd St.—W. F. Kamphenkel

Faribault—St. Luke's—5th Ave. & 8th St.—T. Kettelhut

Little Falls—St. John's—3rd & 4th Ave., Northeast—G. A. Winger

Minneapolis:

- Bethel—W. A. Koch
- St. John's—16th Ave. & 3rd St., North—T. Herrmann
- Faith—First Ave. S. & E. 43rd St.—W. A. Koch
- Friedens—24th Ave. N. & Ferrant Pl.—A. F. Koelling
- Rochester—Ev. Friedens—N. Broadway & 7th St. N. W.—J. L. Haack
- St. Cloud—Friedens—8th Ave. & 4th St. S.—G. Mayer
- St. Paul—St. Paul's—Cor. Tilton & St. Peters St.—K. Koch & Erwin Koch
- St. Paul—St. John's—King & Orleans—R. Klenle

Mississippi

Biloxi—First Evang. in Mississippi—Jackson and Thomas Sts.—G. L. Hoffmann

Missouri

Boonville—Evang.—704 Spring St.—Fred Stoerker
 Cape Girardeau—Cor. Ellis & Merriwether Sts.—R. Lehmann
 Independence—St. Luke's—Main & Farmer Sts.—P. Moritz
 Jefferson City—Central—721 Washington St.—E. W. Berlekamp
 Kansas City—St. Peter's—3115 Linwood Blvd.—J. Sauer
 Kansas City—St. Paul's Evang. Mission—Topping Ave. and 14th St.—A. G. Schnake
 Sedalia—Evangelical Immanuel—Vermont & 4th St.—S. P. Bittner
 Springfield—St. John's—W. Scott & N. Main Sts.—H. Specht
 St. Charles—St. John's—5th & Jackson—H. Thomas

St. Joseph:

—Ev. St. John—Ohio & Prior Ave.—

—Evangelical Zion—9th & Jule Sts.—F. C. Klick

St. Louis:

—Bethany—Rosalie & Red Bud Ave.—Fred H. Krafft

—Bethesda—Hoffmeister & Dammert Aves.—E. Beler

—Bethel—Garrison & Greer Aves.—J. P. Meyer

—Bethlehem—5601 Southwest Ave.—K. W. Nottrott

—Caroline Mission—1821 Hickory St.—A. E. Binder

—Christ—Bellvue & Brun Aves.—J. Varwig

—Ebenezer—2921 McNair—H. F. C. Haas

—Eden-Immanuel—Page & Temple—K. Schneider

—Emmaus—Chouteau & Tower Grove Aves.—K. Pleger

—Evangelical (Carondelet)—Michigan & Koeln Aves.—Ed. Bleibtreu

—Friedens—19th & Newhouse Ave.—Paul Press

—*Holy Ghost—3123 S. Grand Blvd.—Theo. L. Mueller

—Jesus—12th & Victor Sts.—W. F. Simon, Ph. D.

—*Messiah—6524-28 Arsenal—A. Ruecker

—Nazareth—Morganford Road & Tholozan Ave.—Geo. M. Poth

—Redeemer—6452 S. Kingshighway—H. Friz

—St. Andrew's—California Ave. & Juniata St.—H. Brethauer

—St. James'—College & Blair Aves.—Th. Braun

—St. John's—Grand & Lee Aves.—T. Haefele

—St. Luke's—Tennessee Ave., betw. Shenandoah Ave. & Sidney St.—H. Walter

—St. Marcus—Russel & McNair Aves.—E. E. Leibner

—St. Matthew's—Jefferson Ave. & Potomac St.—H. Drees

—St. Paul's—Giles & Potomac St.—Paul Stoerker

—St. Peter's—St. Louis & Warne Aves.—Wm. Hackmann

—St. Stephen's—Gimblin & Halls Ferry Rd.—O. Klenker

—Salem—Marcus & Margaretta Aves.—P. Langhorst

—Salvator—Plover & Thekla Aves., Walnut Park—C. Fritsch

—Trinity—Neosho St. & Michigan Ave.—H. T. Bahnsen

—Zion—25th & Benton Sts.—H. C. Toelle

Webster Groves—Ev.—204 E. Lockwood—A. C. Ernst

Nebraska

Lincoln—St. John's—10th & New Hampshire Sts.—A. W. Saremba
 Lincoln—St. Paul's—13th & F Sts.—Ad. Matzner

Nebraska City—Bethel—Cor. 2nd Corso & 12th St.—T. Berlekamp

Omaha—St. John's—24th & Vinton Sts.—W. Kochhelm

Scott's Bluff—Zion—15th St. and 9th Ave.—H. W. Bally

New York

Albany—Evangelical Prot.—Alexander & Clinton Sts.—H. Reller

Amsterdam—Zion—Grove & Liberty Sts.—E. Lautenschlager

Auburn—St. Luke's—Seminary Ave., betw. Seminary & Franklin Sts.—Dr. R. Stave

Buffalo:

—St. Andrew's—Genesee & Domedion—E. W. Menzel

—Bethany—Eaton, near Jefferson—C. Loos

—Bethlehem—Genesee & Parade Circle—A. Goetz

—Calvary—Fillmore, near Dewey Ave.—J. Kulbartz

—Christ—Clinton & Baitz—A. Zink

—Friedens—Eagle, opposite Monroe—R. Jungfer

—Grace Evang.—Parkridge & Hewitt Sts.—P. Frohne

—Immanuel—Military Road & Glor—P. Frankenfeld

—Pilgrim—Best & Herman Sts., opposite Humboldt Park—G. Siegenthaler

—Salem—Calumet and Garfield St.—H. J. Hahn

—St. James—Jefferson Ave., near High—L. Suedmeyer

—St. John's—Amherst, near East—J. S. Huebschmann

—St. Luke's—Richmond Ave. & West Utica—W. M. Jeschke

—St. Mark's—Oak, near Tupper—H. M. Wiesecke

—St. Matthew's—Swan & Hageman—J. A. Keller

—St. Paul's—Ellicott, near Tupper—C. G. Haas

—St. Peter's—Genesee & Hickory—T. Bode

—St Stephen's—Peckham & Adams Sts.—W. Schild
 —South Side Ev.—Abbott Rd. & McKinley Pkwy.—H. Noehren
 —Trinity—Gold, near Ludington—H. Kramer
 Brooklyn—Bethlehem—Cortelyou Rd. & E. 7th St.—W. E. Bourquin
 Corning—Immanuel—W. 1st St.—R. Vieweg
 Dunkirk—Ev. Luth. St. John's—4th & Leopard—Carl G. Haass
 Elmira—First Ev.—Madison & Carroll—R. Vieweg
 Hornell—St. Paul's—Cor. Elm & John Sts.—F. W. A. Eiermann, Ph.D.
 Lockport—St. Peter's—Locust & South Sts.—J. Schauer
 Mt. Vernon—St. John's—N. High & Oak St.—W. Frenzen
 New York City:
 —Christ Church—E. 187th St. betw. Tiebout & Valentine Aves.—M. Manrodt
 —St. Paul's—2136 Newbold Ave. near Castle Hill Ave. & E. 177 St.—J. P. Schwab
 North Tonawanda—Friedens—Cor. Schenk & Vandervoort—E. A. Schulz
 North Tonawanda—St. Peter's—1208 Oliver St.—Theo. Mueller
 Rochester:
 —Christ Ev.—129 Jackson St., near Parkland Ave.—Bernard J. Tepas
 —St. Paul's—Cor. Norton and Jewel Sts.—H. E. Koenig
 —Salem—Franklin, near St. Paul St.—Fr. Frankenfeld & H. H. Lohans
 —Trinity—Cor. Child & Wilder Sts.—O. Reller
 Rome—Ev. Luth. Trinity—S. James & Ridge Sts.—Paul Gabler
 Schenectady—Friedens—Franklin & Clinton Sts.—F. W. Pfitzer
 Syracuse—Evangelical Friedens—Lodi & Ash Sts.—W. Bauer
 Tonawanda—Salem—110 Morgan St.—A. Hills
 Troy—St. Paul's—7th & Fulton Sts.—R. W. Locher

New Jersey

Bayonne—Evangelical—Cor. Lord Ave. & 4th St.—C. Schauer
 Bayonne—St. Pauls—Boulevard, cor. W. 31st St.—F. G. W. Fuhrmann
 Irvington—Emanuel—Lincoln Pl. & Nye Ave.—J. R. C. Haas
 Newark—Bethlehem—Bragow Ave., Clinton Township Section—E. W. Fuhrmann
 Newark—St. Stephen's—Cor. Wilson Place & Ferry St.—E. Fuhrmann
 Newark—Zion—Alexander St.—H. Manrodt
 Trenton—St. Paul's—Greenwood & Mercer—Paul E. Zeller

Ohio

Akron—Bethel—Cor. Carroll & Elmwood—Theo. S. Schlundt, Jr.
 Chillicothe—St. John's—119 W. Main St.—
 Chillicothe—Ev. Salems—Cor. 4th & Mulberry Sts.—L. G. Weber
 Cincinnati:
 —First Evangelical (Columbia)—4311 Eastern Ave.—N. Lehmann
 —*First Ev.—Hoffner St., near Knowlton's Corner—H. Huebschmann
 —First German Protestant (Carthage)—R. Kuebler
 —*Immanuel (Fairmount)—Tremont & Lawnway—H. J. Sonneborn
 —Price Hill Evang.—McPherson Ave. betw. Warsaw & Elberon—W. Uhrland
 —St. Luke's—3rd & Parson—Geo. Sonneborn
 —*St. Martin's (Lickrun)—Saffin St.—W. H. Kohler
 —St. Matthew's (Elmwood)—Township Ave. & Elmwood Pl.—
 —St. Matthew's (Winton Place)—Epworth Ave.—M. F. Zutz
 —*St. Peter's (Pleasant Ridge)—6126 Ridge Ave.—F. Hohmann
 —St. Philippus—Race St. & McMicken Ave.—G. W. Grauer
 —Salem (Norwood)—Courtland Ave. & Montgomery Rd.—F. Schweinfurth
 —*Third German Prot.—C. L. Grauer
 —*Washington Evang.—Cor. Sidney & Rachel Sts.—R. R. Fillbrandt, Ph. D.
 —Zion—15th & Republic—
 Cleveland:
 —Bethany—W. 41st St. & Storer Ave.—H. C. Voss
 —Christ—W. 98th & Cudell Ave.—H. Kamphausen, D. D.
 —First Evang.—Arlington Ave. & S. Thornhill Drive—J. C. Hansen
 —First Evang.—J. C. Hansen
 —Friedens—E. 46th St. & Kimmel Rd.—Adolph Egli
 —Immanuel—Kinsman Rd. & E. 72nd St.—T. Frohne
 —Ev. Luth. St. John's—E. 55th St. & Magnett Ave.—E. N. Krafft
 —St. Luke's—Pearl Rd. & Memphis Ave.—F. H. Mittendorf
 —St. Matthew's—Wade Park Ave. & 90th St.—Paul C. Schnake
 —St. Paul's—Woodland Ave. and 127th St.—W. F. Baumann
 —Trinity Evangelical—W. 25th St. & Library Ave.—A. Kitterer
 —West Side Evang.—Bridge Ave. & W. 38th St.—W. K. Klein
 —Zion—W. 14th St. & Branch Ave.—O. E. Wittlinger
 Columbus—Evang. Prot. St. John's—59 E. Mound St.—Tim. Lehmann
 Columbus—St. Paul's—225 Gates—A. H. Knipping
 Coshocton—Evangelical—P. Saleste
 Dayton—Ev. Luth.—St. John's—E. 3rd St. betw. Madison & Sears—J. G. Mueller
 Dayton—St. Luke's—McLain & Potomac—

Elyria—St. Paul's—Middle Ave. & 3rd St.—Paul Bourquin
 Hamilton—St. John's—Front & Sycamore Sts.—C. L. Langerhans
 Hamilton—St. Paul's—Campbell Ave., near 7th St.—W. Vollbrecht
 Hamilton—Redeemer—Parrish & Bender Aves.—A. Stueler
 Lorain—St. John's—Reid Ave. & 7th St.—Theo. Merten
 Mansfield—St. John's—Park Ave. East & Franklin Ave.—
 Marietta—St. Paul's—5th St. & Seammel—Theo. Mehl
 Marion—Salem—230 Church St., E.—A. J. Koch
 Massillon—St. John's—E. Tremont & Mill St.—J. E. Digel
 Middletown—St. Paul's—414 S. Broad St.—G. Krumm
 Newark—St. John's—Cor. 5th & Poplar—L. H. Lammers
 Piqua—St. Paul's—Dawning & Greene—P. J. Gehm
 Portsmouth—First Ev.—5th & Washington Sts.—S. Lindenmeyer
 Reading—St. John's—Jefferson & Coope Aves.—F. G. Brune
 Sandusky—Immanuel—Columbus & Adams Sts.—W. J. Cramer
 Sandusky—*St. Stephen's—Poplar & Jefferson—H. E. Pfeiffer
 Springfield—St. John's—Wittenberg Ave. & Columbia St.—P. Pfeiffer
 Steubenville—Zion—135 W. 5th St.—
 Tiffin—St. John's—Main & Jefferson—O. P. Schroerluke
 Toledo—St. Paul's—Phillips & Vermaes Ave.—Julius Braun
 Zanesville—Pilgrim Evangelical—Cor. South & Seventh Sts.—W. R. Grunewald

Oklahoma

El Reno—Redeemer—S. Hoff & E. Cavanaugh—F. E. C. Haas
 Enid—Ev. Luth. Wartburg—Cor. 3rd & Oklahoma Sts.—*F. Nisi
 Guthrie—St. John's—W. Logan & 17th St.—F. E. C. Haas
 Norman—Salem—Porter and Frank—F. E. C. Haas
 Oklahoma City—Zion—Cor. W. 10th & Western Ave.—F. E. C. Haas

Oregon

Portland—St. John's—15th & Tacoma Ave.—
 Portland—St. Paul's—447 Failing St.—F. W. Fischer

Pennsylvania

Columbia—Salem—Walnut, betw. 3rd & 4th Sts.—Alfred G. Dietze
 Erie:

—Christ—Sassafras & 16th Sts.—L. C. Miller
 —St. Luke's—9th, between Peach & Sassafras—A. F. Schultz
 —St. Paul's—Peach, betw. 10th & 11th—F. D. Oberkircher

Meadville—Zion—Ph. Kraus, D.D.

Philadelphia—*Bethlehem—Norris & Blair—G. Kern

Pittsburgh:

—First Ev.—E. Ohio & Heinz Sts.—M. F. Bierbaum
 —First Ev.—Millvale—425 North Ave.—Clyde Koehler
 —St. John's—Sharpsburg—8th & Clay—W. A. Bomhard
 —N. S. St. Peter's—504 Lockart St.—Theo. R. Schmale
 —St. Paul's—East & Forland—O. D. Hempelmann
 —St. Peter's—Station & Collins St., E. E.—J. L. Ernst
 —St. Peter's—Springgarden—18 School St.—P. Benthin
 —United Ev. Prot.—Cor. Juniata & Chateau—L. K. Moessner

Scranton:

—Church of Peace—510 Prospect Ave.—R. C. Ditter
 —Hyde Park—N. Bromley Ave. and Price St.—P. Breisemeister
 —St. Paul's—Prospect Ave. & Beech St.—F. Nickish

Taylor—St. Paul's—Washington & Grove—F. W. Schaefer

Williamsport—Immanuel—3rd betw. Basin & Academy—Hy. M. Strub

Texas

Corpus Christi—Evangelical—922 Aredo Ave.—C. Kurz
 Dallas—St. Paul's—Texas & Florence Sts.—A. Romanowski
 Fort Worth—St. John's—Pennsylvania Ave. & Fulton St.—C. Wolff
 Houston—First German Ev. Luth.—Texas & Caroline Sts.—D. Baltzer
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 San Angelo—Immanuel—Oaks & College Aves.—Robert Mohr
 San Antonio—Friedens—Main Ave & Elmira St.—J. O. Polster
 Waco—Zion—627 South 8th St.—J. Jaworski

Utah

Ogden—St. Paul's—23rd & Jefferson Ave.—
 Salt Lake City—Trinity—Y. M. C. A., 322 E. 3rd South St.

Virginia

Richmond—St. John's—Franklin & Lombardy—O. Guthe

Washington

Everett—Zion—3017 Oakes Ave.—
Seattle—St. Paul's—W. 62nd & 20th Ave.—
Spokane—First Evangelical—Indiana Ave. & Lincoln St.—E. Horstmann
Walla Walla—Friedens—25 W. Maple St.—G. Eichler

Wisconsin

Appleton—St. John's—College & Bennett—W. R. Wetzeler
Fond du Lac—Friedens—B. Shallow
Manitowac—St. John's—15th & Marshall—G. Recht
Marinette—Friedens—10th & Elizabeth—G. Paulowelt
Marshfield—St. Paul's—Cor. 4th & Pine—*A. H. Wegener
Milwaukee:

—Bethel—38th St. & North Ave.—E. Gehle
—Christ—Russell & Pine—H. Niefer
—Friedens—13th St. & Chestnut—W. Schlinkmann
—Glaubens—5th St. & Clarke—G. Kuecherer
—Grace—24th & Keefe—P. E. Winger
—Immanuel—19th St. & Center—P. T. Bratzel
—St. Paul's—19th Ave. & Merrill St.—J. Merzdorf
—Salem—27th & Brown Sts.—C. D. Reichle
—Tabor—8th St. & Davis—E. J. Fleer
—Trinity—4th St. & Lee—F. G. Ludwig
—Zion—9th Ave. & Greenfield—G. Fischer
Oshkosh—St. Paul's—Park & Evans—T. Irion
Oshkosh—Immanuel—P. L. Stange
Sheboygan—St. John's—Lincoln & N. 13th—E. R. Krueger
Stevens Point—Peace Evang.—Center Ave. & Dixon St.—W. Werth
Wausau—St. Paul's—5th & Washington—E. C. Grauer
Wauwatosa—St. Paul's—246 6th Ave.—R. Grunewald

West Virginia

Wheeling—St. Paul's—38th & Wood Sts.—A. Rasche

Canada

Winnipeg—St. John's—Cor. McKenzie & College—H. M. Awiszus
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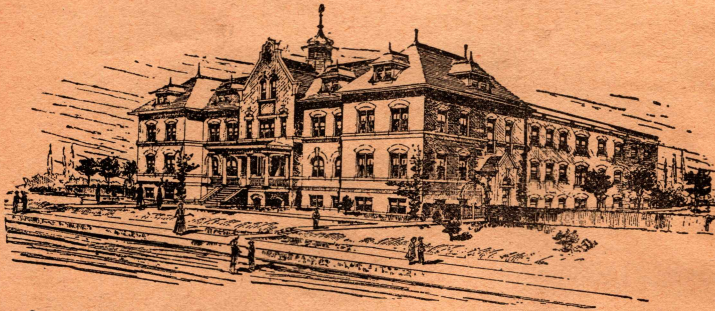
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The home is under control of the Michigan and Ohio Districts of our Evangelical Synod and is dependent upon friends within our Church for its support.

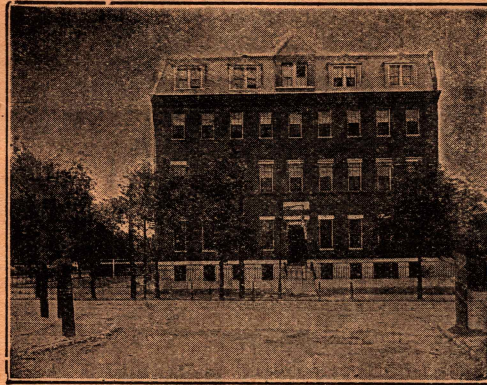
Our home is able to accommodate 125 children and 35 to 40 old people. Due to the greatly advanced prices of past years the conduct of our institution is dependent more than ever before upon the generosity of our friends in the Synod.

We cordially solicit your interest and express our gratitude to the many friends who have heretofore supported us.

Bequests must be made in favor of: "German Protestant Home for Orphans and Old People, c. o. Mr. Chas. A. Reibling, Treasurer, 1433 Baker St., Detroit, Mich." Other contributions will be gratefully received by the superintendent, Rev. F. Lueckhoff, 1852 W. Grand Blvd., Detroit, Mich. Phone: Garfield 8800.

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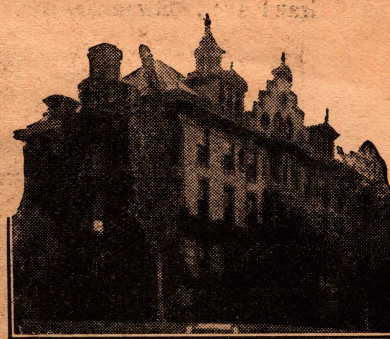
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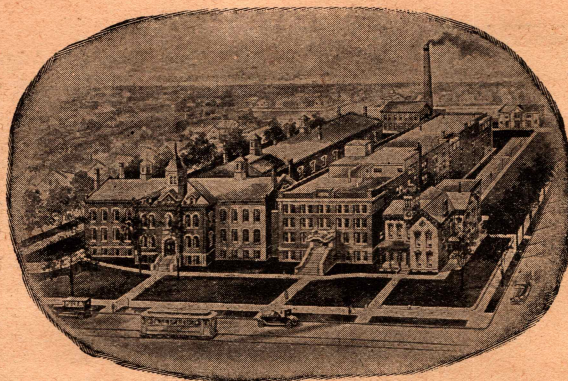
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Remember the oldest Evangelical institution in the Minnesota district. Give us a word of encouragement, your prayers and your support. We invite Evangelical girls with one year of High School or more to enter our accredited training school and then apply to join the Home as consecrated Deaconesses. We need more deaconesses as supervisors. In general help us to build up a strong Deaconess Society in Minnesota. Deaconess work in the Evangelical Church has six departments, namely work in hospitals, in parishes, in homes for aged, for orphans, for epileptics, and in city missions with Oakwood Institute in the center of them all. "Bear ye much fruit," Kingdom service is the joy of every true Christian.

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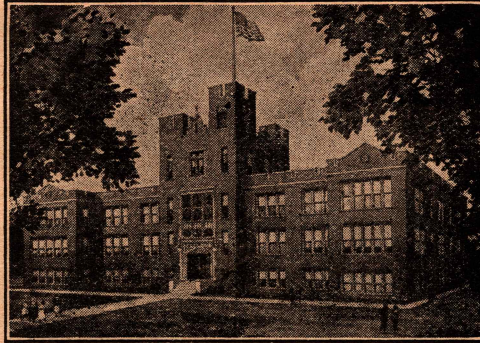
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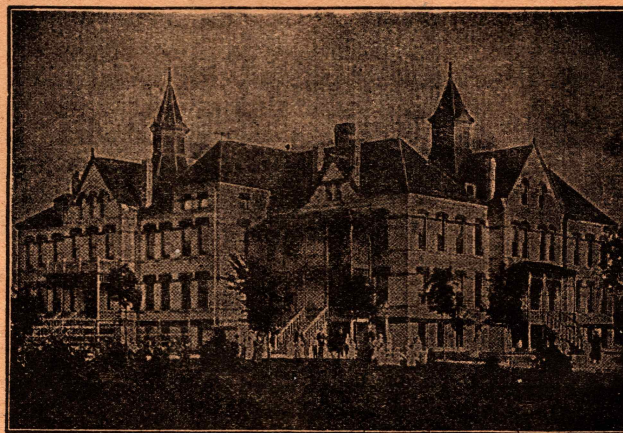
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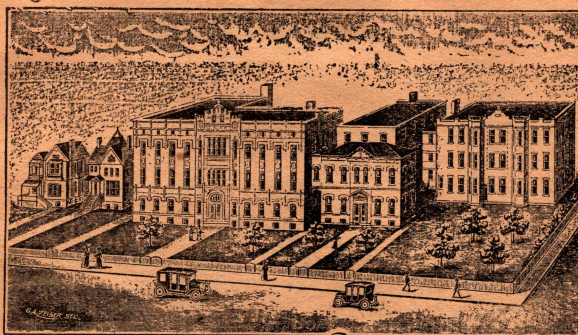


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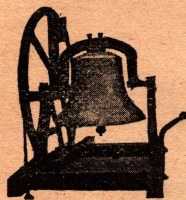
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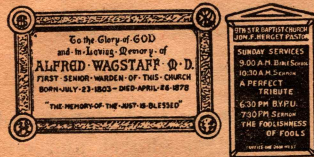
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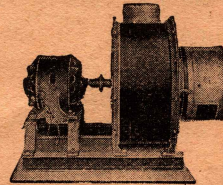
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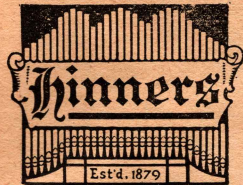
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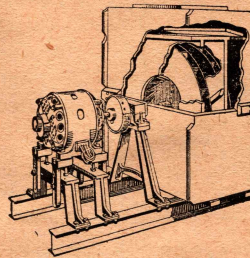
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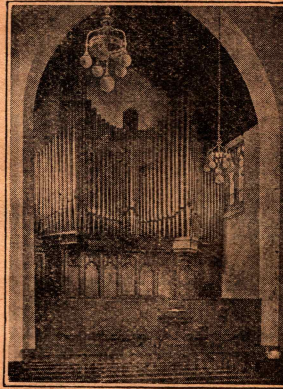
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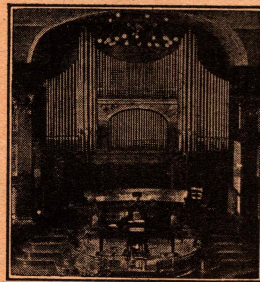
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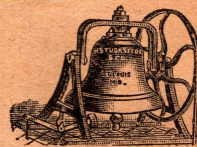
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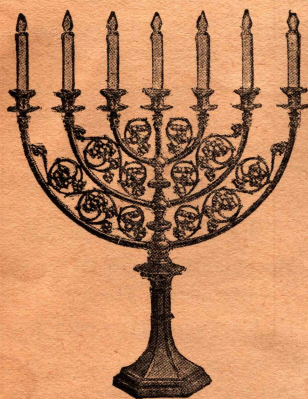
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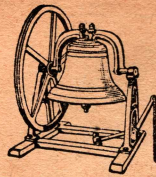
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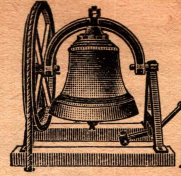
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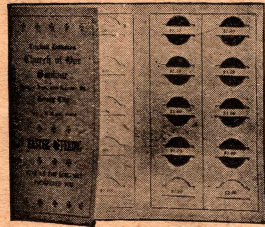
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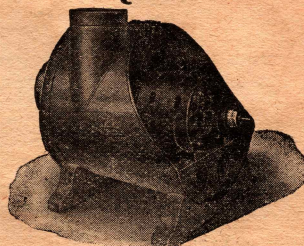
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Sail on, O Union, strong and great ! . . .
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Our faith, triumphant o'er our fears,
Are all with thee, — are all with thee !

—Longfellow